

Federal Council BULLETIN

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TWENTIETH ANNIVERSARY NUMBER

Articles by:

S. PARKES CADMAN — ROBERT E. SPEER
FRANK MASON NORTH — SHAILER MATHEWS
and others

QUADRENNIAL MEETING

Rochester, N. Y.

December 5-11

A Journal of Interchurch Cooperation

such voluntary efforts are to be welcomed, in the long run the really substantial results are achieved by the movements which spring out of, and are built into, the on-going life and work of the Church itself.

A perusal of the experience of the churches during two decades, as briefly outlined in succeeding columns, justifies the conclusion that the pathway to the larger unity which we seek lies through the field of action and of *practiced fellowship*. There is little use of discussing coming together if we do not have sufficient mutual trust and kindred interest to lead us to labor together now.

Moreover, fuller unity is not likely to come, except through the growing understanding and appreciation that are developed by fellowship in common tasks. Through their experience the churches have been discovering that they possess an inner unity of spirit and purpose. The prime need is to give that spirit and purpose ampler outward expression.

Why Unity Among Christians Matters

ON THE last night when Jesus was with His disciples, the thing that He prayed for most was that they might be one. This was no ordinary occasion; it was a farewell gathering—a time when one has no thought for casual things, but only for what lies nearest to one's heart. Not once, but again and again, at this most crucial hour of His fellowship with His disciples, do we find Him giving expression to the great concern, "that they may be one."

And Jesus apparently felt, too, that there was some close connection between the unity of His disciples and the winning of mankind to Him. For we find Him not only praying "that they may be one" but also adding: "*that the world may believe.*"

For at least five major reasons a greater unity among the churches of Christ is essen-

tial to their filling their true place in human life today.

In the first place, united action always carries with it a deeper and more compelling evangelistic quality than denominational action alone can ever have. For the only thing that any church has which is worth *converting anybody to* is the same as other churches also have. Merely as separated denominations, and nothing more, our witness has to do with minor matters—certain forms of government, certain conceptions of the sacraments, certain preferences in worship, certain accidents of historical background. But whenever our denominations act *together*, then they testify to the supreme realities—to the one God who is Father of us all, to the one Lord and Savior, Jesus Christ, whose disciples we all are, to the one path of loving service in which we all seek to walk.

Secondly, the churches must act together if they are to have any mighty influence on public opinion in behalf of social righteousness. Dean Hodges used to say, in his whimsical way, that he imagined the devil did not take much alarm at seeing a Presbyterian middle finger, or a Methodist forefinger, or an Episcopal thumb stuck out at him. If the forces of evil really took to flight, the Dean added, it was when all four fingers and the thumb were gathered up compactly into a serviceable fist. What the clergyman thus said in a homely fashion, a distinguished layman and discerning observer of modern life, Glenn Frank, recently put in the form of a timely warning: "Protestantism must attain an increasing unity or it will exert a decreasing influence."

In the third place, a more efficient distribution of our religious forces is imperative and can be secured only by systematic cooperative arrangements. Who that has seen the half-dozen struggling churches in one small town, all competing with each other for support, can fail to realize how

an over-eager denominationalism may prove a positive hindrance to the spiritual life? As someone has put it, "Many communities are at present cursed with so many churches that they are blessed with hardly any religion at all." To make matters still worse, there are other areas as sadly under-churched as some are overchurched. Overlapping and overlooking, "the twin evils of Protestantism," cry aloud for us to heed our Lord's prayer for unity.

Fourthly, a far greater measure of co-operation is demanded for the sake of practical effectiveness in our daily work. Our tasks are not those of one church. They are shared with other churches and can be carried on more successfully in union than in separation. In the primary responsibility of winning men and women to discipleship to Christ, it has been demonstrated that every church is immensely reinforced when the churches of the community join at one time in a concerted appeal. Methodist Sunday-school teachers and Presbyterian require the same training. The research in current social and international problems which the Baptist minister needs, if he is to hold up all public issues to the light of the teaching of Jesus, is identical with that which the Congregationalist needs. And not a few important functions can never be fulfilled at all except in cooperation. The Board of Education of a city cannot be expected to deal separately with a score of different denominations that want their children released at certain hours for a weekday religious program. The judge in a juvenile court can hardly bother to go into the intricacies of ecclesiastical divisions in order to find a Christian worker who will be responsible for the oversight of Protestant boys.

In the last analysis, however, the urgency of Jesus' prayer lies at a far deeper level than that of practical efficiency, important as that is. Unity is demanded, most of all, in order that the Church may not, by its

own example, stand in the way of that life of fellowship for the sake of which the Church exists. For the Church is, in its very genius, a *fellowship*—the fellowship of those who share the purpose of Jesus and seek to fulfil it in the world. Its great aim, like its Master's, is to build a world of fellowship by making men conscious of their brotherhood to one another because of their common sonship to God.

But how can the churches exercise their rightful influence for such fellowship and brotherhood if they do not themselves practice it to the full? How can the churches expect people to believe that love and co-operation will really work in the difficult relations of races and nations and industrial groups, if love and cooperation do not obtain in convincing measure even in the churches?

If the continuance of denominational organizations is to be justified, they must find a way to a complete spirit of fellowship and a persistent practice of cooperation. Happily, there are countless influences today that impel us in that direction. In every church the most thoughtful and progressive spirits are determined that there shall be no barriers to united service and fellowship.

Robert Frost gives us almost a parable of our present tendencies in the poem in which he describes a farmer looking at the old wall dividing his estate from his neighbor's. He wonders why he needs to keep up a wall which was needed when his father built it but serves no real purpose today. In this mood he soliloquizes, as many another man might about a less literal fence:

"Something there is that doesn't love a wall,
That sends the frozen-ground swell under it
And spills the upper boulders in the sun;
And makes gaps even two can pass abreast. . . .

"Before I built a wall I'd ask to know
What I was walling in or walling out,
And to whom I was like to give offense.
Something there is that doesn't love a wall,
That wants it down!"

1908-1928

TWENTY YEARS ago, there was little teamwork among the various Christian denominations. There was no national body through which they could cooperate.

Today, twenty-eight denominations are working closely together through the Federal Council of Churches.

Twenty years ago, there was no local federation or council of churches for any city or state (with scarce exceptions), nor any national body to promote their organization.

Today, with the assistance of the Federal Council, church federations have been established in most large cities and in six states.

Twenty years ago, there was no concerted effort to stimulate ministers to personal pastoral evangelism.

Today, through the Federal Council, the denominations work out programs for co-operative service and united evangelistic effort.

Twenty years ago, ministers had no source for accurate information concerning the social and industrial changes which so vitally affect their ministry.

Today, through the Federal Council, ministers can secure reliable facts about current situations, the product of skilled research.

Twenty years ago, the churches had no definite method for making their influence felt in opposing measures likely to foment war or in promoting constructive endeavors for peace.

Today, the Federal Council is an effective aid in creating sentiment for the Multilateral Treaty to Outlaw War and other measures in behalf of international justice and peace.

Twenty years ago, lack of mutual understanding stimulated prejudice between racial and religious groups. There was no means for focusing church influence against these evils.

Today, the Federal Council, through its campaign against lynching and its Committee on Goodwill between Jews and Christians, is combating prejudice and cultivating goodwill.

Building for the Future

WITHIN the past month, a bequest has been received by the Federal Council from a far-seeing business man who had been influenced by his pastor to take an eager interest in the building up of cooperation and unity among the churches. This gift, together with three other smaller bequests received earlier, gives to the Council a modest nucleus of about \$60,000 toward a sorely needed reserve fund.

The Board of Finance believes that, at this anniversary season, when the results of twenty years' experience are calling attention to the still unrealized possibilities of church federation, there may be other friends who would like the satisfaction of knowing that, long after their personal activity is over, they will still be furthering the cause of Christian cooperation and unity. Special anniversary gifts are therefore being invited. Among the important ways in which friends may help, the following are suggested:

By an annual contribution to some phase of the Council's work which is in urgent need of more generous support;

By a special gift or bequest toward the establishment of a fund for research, thereby making it possible for church programs to be built more and more upon a basis of ascertained fact;

By a special gift or bequest toward a retirement fund for church federation secretaries, now generally ineligible for participation in the denominational pension plans.

By a special gift or bequest toward the building up of a reserve fund, to be used in case of emergencies or for future enterprises that are unprovided for.

The Greatest Discoveries of All

ROGER W. BABSON relates a revealing incident about the late Charles P. Steinmetz, the foremost engineer of his day. While talking with Mr. Steinmetz about prospective inventions in radio, aeronautics and other fields, Mr. Babson asked what line of research would see the greatest development in the next fifty years. After careful thought, the great wizard of electricity replied: "I think the greatest discovery will be made along spiritual lines." And Mr. Babson comments: "Here is a force which history clearly teaches has been the greatest power in the development of man in history, yet we have been merely playing with it and have never seriously studied it as we have the physical forces."

The appearance of Professor Kirtley F. Mather's "Science in Search of God" is an even more recent reminder that a scientific universe still has place for spiritual laws. Professor Mather, himself a geologist absorbed in the study of the structure of the earth, emphasizes the fact that there are various kinds of laws and that each operates only within its own limits. Despite the law of gravity, oil rises in the wick of the kerosene lamp; this is because there are laws of adhesion and cohesion as well as a law of gravity. "Not that the law of gravity has been violated; it is merely that the territory in which that law is supreme has been transcended."

And this, as the Harvard scientist points out, may suggest something of immense significance for the spiritual interpretation of the world. Prayer, for example, to be valid does not at all need to upset a law-abiding universe, it may be itself one of the established laws of the universe, one of the "transcendental laws," through obedience to which human personality can have access to otherwise untapped reservoirs of spiritual power.

Looking Deeper into the Religious Census

ACLOSER scrutiny of the report of the Federal Census of 1926 concerning the membership of the churches discloses the need for correction, at two points, of the editorial in the last issue of the BULLETIN, and makes the gains less impressive than would appear on the surface.

In the first place, it must be noted that certain religious bodies, whose membership is recorded for 1926, gave no figures for the Federal Census of 1916. This is true of the Christian Scientists and of two or three Protestant bodies, including the Missouri Synod of Lutherans. Moreover, the Jewish statistics ten years ago referred only to heads of families, but now include all members of their congregations.

In the second place, the Episcopal and the Lutheran figures for the 1926 Census include all baptized persons, whereas, in 1916, they comprehended only communicant members of the church.

The Census Bureau, unfortunately, did not call attention to these differences in method of computation when announcing its preliminary findings.

The result is that the figure of 54,624,976, as the published total for 1926, cannot really be compared with the total of 41,926,854, recorded in 1916, and accordingly, the estimate of "an average gain of approximately three per cent annually" during the decade creates an impression which is more optimistic than a careful examination of the facts can justify.

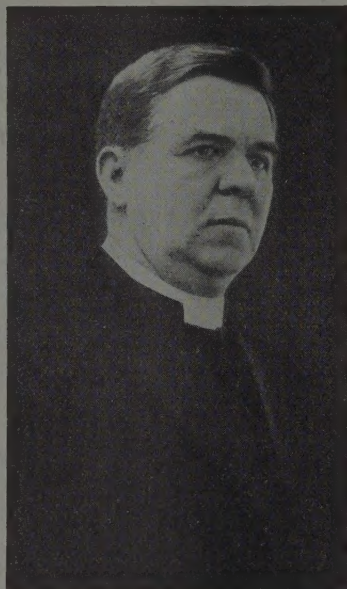
The BULLETIN makes this correction in the interest both of accuracy and of facing the present situation as realistically as possible. Nothing is gained for the churches by cherishing too rosy a picture of their strength.

The Genius of the Federal Council

By S. PARKES CADMAN

*President of the Federal Council of the Churches of Christ in America,
1924-1928*

THE evangelical communions of the United States, it now seems clear, will never again robe themselves in the shabby and outworn garments of sectarian exclusiveness. The followers of Luther, Calvin, Zwingli, Knox, Zinzendorf, Wesley and Fox have verified by experience the losses and disabilities of separatism. The recent conflict of the nations accentuated the Protestant consciousness of these losses and disabilities. The glare of Belgium's battlefields was in truth sinister enough, but it served to demonstrate for millions of devout and earnest Christians the moral and spiritual impotence generated by their traditional provincialism. If the question is asked: "With what result?", the answer is that they are set on rediscovering the inward solidarity of all believers in God, in Christ and in the immortality of righteousness. Their resolution has animated one of the most significant enterprises undertaken by modern Christianity, viz., to find anew, and apply upon the widest scale available, the peace and oneness of the earliest Christian discipleship.



S. PARKES CADMAN

The founders of the Federal Council of Churches, in which the new spirit finds objective expression, thoroughly understood the futility of attempting the reconciliation of denominational differences solely by theological discussion, so they wisely concentrated upon those joint activities which emphasize Christianity's social and humanitarian benefits. In other words, they sought fellowship in work rather than in an impossible doctrinal harmony, thus unconsciously emulating the example of Him who wrought—

"With human hands the creed of creeds
In loveliness of perfect deeds
More strong than all poetic thought."

The twenty-eight communions comprising the Council are its directing head, acting through their elected representatives. These churches have supreme control over its deliberations and decisions. It has its being in them and by their will alone. It exists to obey their dictates. Should they see fit to dissolve

this voluntary association, it would cease to be. The flexible tie which binds the daughter commonwealths of the British Empire to their motherland illustrates the nature of the Federal Council's organism. Just as Canada, Australia, New Zealand, South Africa and the Free State of Ireland are entirely autonomous and self-governing nations, owing allegiance to nothing save the Crown of Great Britain, so the several churches in question retain their entity, and owe allegiance to nothing save the crown rights of Christ as Lord.

Yet in this, as in much else, churches no less than individuals have proved the reality of His saying that "he who loseth his life shall save it." For the new fellowship in service has helped to dissolve doctrinal and ecclesiastical barriers behind which misunderstanding and schism shelter. The convergence and cooperation of distinguished clergymen and laymen for salutary causes and needed help reduce the cleavages and augment the oneness of the churches. The personal contacts and exchange of views of their representatives convince them that they are weakest wherein they differ and strongest wherein they agree.

A NEW WORLD REVEALED

My experience as President of the Federal Council for the past quadrennium has revealed another world to me; a world of lifted horizons, enlarged perspectives, attractive vistas and cherished friendships; a world in which the overlordship of Christ involves a common struggle, a common hope, and a common victory, regardless of sectarian labels or discriminations.

During the twenty years of its existence, the rationale of the Federal Council's being has received indisputable affirmation from sources I now proceed to name. First, separateness and aloofness on the part of denominational groups do violence to the spiritual oneness which is of the very essence of the Christian religion. Second, the glaring inconsistency of a divided Church proclaiming the unity of the race in Christ is painfully obvious and disconcerting. Third,

the words of His high priestly prayer challenge the heart and conscience of all His disciples. Surely their organization should express the oneness He intended them to have, since that and nothing else befits their profession. Whether interpreted literally or otherwise, the Savior's supplication, offered in the hour of His travail, in behalf of a body of the faithful who should be one in Him and in the Father, is flatly contradicted by the historic ruptures which have mutilated that body.

There is no escape from the conclusion that the divine logic of the New Testament religion makes mandatory a unified form of Christian life, which harmonizes with the will of Jesus Christ and effec-

tively presents His Evangel to the world which He died to redeem.

Church federation has been abundantly justified by its reconciling achievements in the realms of internationalism, of industrialism and of interracial harmony. The Council's apologia is manifested in its actual accomplishments. Did these require corroboration, the caricatures, libels and animadversions of its foes amply supply it. Those who have spoken and written against some of the forward-looking programs made possible by the reintegration of disorganized Protestantism are unconsciously its valuable advocates. The causes they avow and the means they use are self-condemnatory and can be safely left to the intelligent judgment of the American people.

The Ideals of the Federal Council, 1908-1928

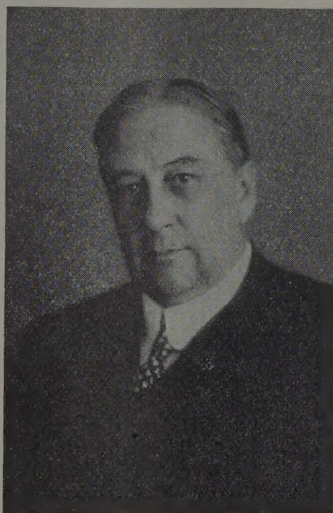
By FRANK MASON NORTH

President of the Federal Council, 1916-1920

THE essential idea of the Federal Council is nowhere better stated than in the prophetic words of Dr. Philip Schaff at the Conference of the Evangelical Alliance in Chicago, in 1893, twelve years before the Interchurch Conference on Federation was held in Carnegie Hall. Dr. Schaff gave reasons why organic union of all the churches under one government seemed to him impossible and stated the form in which union is practicable, in these words:

"Federal or confederate union is a voluntary association of different churches in their official capacity, each retaining its freedom and independence in the management of its internal affairs, but all recognizing one another as sisters with equal rights, and cooperating in general enterprises, such as the spread of the Gospel at home and abroad, the defense of the faith against infidelity, the elevation of the poor and neglected classes of society, works of philanthropy and charity, and moral reform."

It is significant that this statement concerning federal union of the churches, in the background of which is clearly the federal union of the American states, was made at a meeting of the Evangelical Alliance. How powerful in its influence in unifying evangelical sentiment throughout the world this great organization was, must never be forgotten. The fact,



FRANK MASON NORTH
*One of the founders of the Council;
President, 1916-1920*

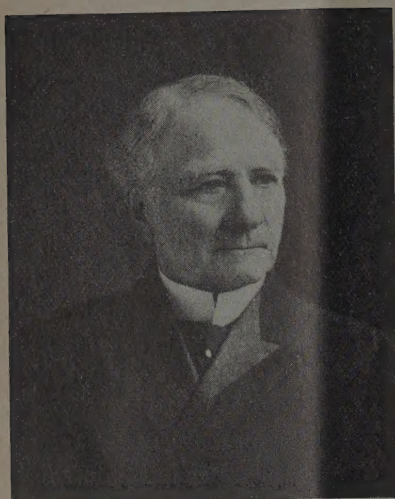
however, that Dr. Schaff's statement presented a basis for the coordination of evangelical forces which the Alliance, as a voluntary organization of individual Christians, had never used, indicates a new phase of Christian life and work, namely, that of federating the church units in an official and constitutional organization. Those familiar with the development of the Open and Institutional Church League (1894), which gave a basis for the National Federation of Churches and Christian Workers (1901) and later for the Interchurch Conference on Federation (1905) at Carnegie Hall, where official groups representative of the various cooperating churches assembled to give

actual form to the Federal Council (1908), will recognize the force and fruitfulness of the statement made by Dr. Schaff.

The ruling ideas in the background of the thinking of those who played a part in the development of the Federal Council may be found in the words most frequently heard in their conferences—words like "Freedom," "Fellowship," "Service," "Cooperation," "Federation."

"Freedom" had conspicuous expression in such "free" churches as the Madison Avenue Presbyterian Church, in New York, of which Dr. Charles L. Thompson was the pastor.

"Fellowship" marked the relationship between



CHARLES L. THOMPSON
An early leader in the cooperative movement.

members of various denominations who, in sundry groupings, had learned that, whatever their variety of opinion, at heart and in essential belief they were one.

"Service" stood forth as the great objective in the emphasis laid upon serving both the individual and the community—the conception of

the Church, as expressing the principle of its Lord, not to be ministered unto, but to minister.

"Cooperation" came on the horizon, as a definitely practicable program, as the result of the growing confidence in the relationships of individuals and organizations for common ends—cooperation which carried no loss of any distinctive emphasis for which any church stood.

"Federation" began to appear in a few local centers—an organized relationship of church to church for dealing with matters of common concern in the community. A little later came the ideal of the relationship of the organized denominational groups to one another in the recognition of their common heritage, and the promotion of plans for the advancement of the Kingdom of God in the world.

To those who recall these ruling ideas, their development into what for twenty years has been the Federal Council of the Churches of Christ in America is no mystery, but rather affords ground for gratitude to Almighty God that the severe testing of these principles has left them unchallenged and unbroken.

It would be worth while, were the time sufficient, to follow the present activities of the Federal Council back along the lines on which they have been developed to their origin in the ideas and purposes of the men of varying temperament and church relationship, where they were not only ruling ideas but a ruling passion. We test the values of Christian movements not only by the reason that is in them, but by the convictions in which they originate. Tested in the world conditions which now prevail, the reasonableness of the Council's basic principles can hardly be doubted. Tested further by the convictions and the purpose of those who moved forward to a definite expression of them in the form which found official organization twenty years ago, their validity, now well established, is easily understood.

It stirs the hearts of those who shared in the ideals

of the earlier days to find in the constantly widening application of those ideals no purpose to ignore the essential principles then accepted and asserted. New occasions mean new duties, but the essential underlying laws of social action are what they were then believed to be. In this persistence of conviction as to principles, amid the bewildering variety of actual expression in organization and "technique" (to be really modern in words), lies the hope of the future. Tests which belong to method are easily invented and set up. Now, however, as in those earlier days, the main issue is not the detail of procedure but the soundness of the principle. The Golden Rule in all human relations is a larger proposition than any incident of its application. It must not—it cannot—be forgotten that the essential study of the relations of men, industrial, social, political, racial, is still the examination of the attitude of the spirit. Is hate in control? Does selfishness command the forces of the mind and the instruments of action? Is the sense of justice inclusive of those who differ or antagonize? Is Love the Greatest Thing in our world?

Ceaselessly the Church must be urged to practice as well as preach. But it is in this realm of the spirit that the Church is at its really essential task. Its conviction, its intelligence, its ingenuity concerning the practical programs of righteousness and goodwill should be incessantly at work. To keep saying, peace, peace, when there is no peace grows more futile as the years become more enlightened. The driving purpose which began a generation ago to put into more definite action the principles of the Gospel as they affect the organized life of men, so far from being exhausted, is ever growing in aim, in force and in range. For this let us be glad and grateful! But let us be reassured also because, for the most part, our brilliant guides perceive that this is only a part of a great matter. Do they and we not know that the altar without the fire is cold and black? That the arteries and veins without the heartbeat are not life but death? The social "creeds," new or old, may be just words—sound without meaning! The urgent enterprise of the Church in the mission to which God has appointed it is not mainly a survey of conditions or a play of inventive genius—it is a search for power. Its business is not only—I had almost said, not chiefly—the construction of the channeled network for distribution, but the discovery of the deep springs and, if need be, the sinking of wells—in a word, not social mechanism, but spiritual force.

It may, perhaps, be permitted to one who holds in undying memory the fellowships, the convictions and the purposes of those earlier days, to recall today for himself and for others that it is the spirit that giveth life.

When the Federal Council Came to Birth

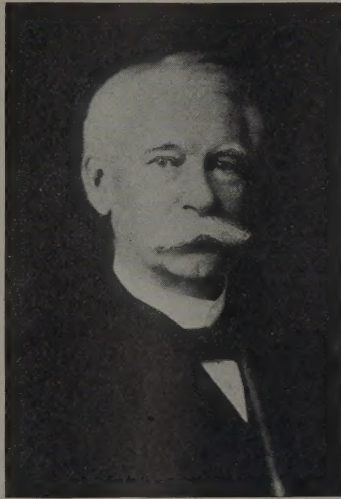
By ELIAS B. SANFORD

Corresponding Secretary of the Federal Council, 1908-11; Honorary Secretary Since 1912

THE Interchurch Conference on Federation, held in New York City, November 15-21, 1905, opened a new era in the annals of American Christianity. For the first time in its history, Protestantism in the United States, through delegates appointed by the highest judicatories of thirty denominational bodies, with upward of eighteen million communicants, met to express with singular unanimity their conviction that "in the Providence of God the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Savior and to promote the spirit of fellowship, service and cooperation among them."

The scene in Carnegie Hall, when the three hundred delegates, by a rising vote, adopted the Plan of Federation, will never be forgotten by those who witnessed it. The men who there stood together were the representative leaders of their day and generation. It was indeed an historic conference. A prominent delegate, telling the story of their meetings, says: "A carefully prepared program, extending over seven days, brought together on the platform not only the leading and most influential pastors of the great churches, including editors of the religious press, connectional officers representing the great missionary and other boards, leading educators, some twenty bishops of the Protestant Episcopal, Moravian, United Brethren and of the different Methodist bodies holding the episcopal form of government, but also eminent laymen, great philanthropists, ex-cabinet officers, judges of the Supreme Court, judges of Federal Courts, statesmen of influence in our National Congress, with a weighty message from the President of the United States. Despite the length of the session, the attendance increased rather than diminished, reserves taking the place of principals who might be called away, and the spiritual power of the conference increased at every session."

The letter missive sent out by the conference found response in the adoption of the Plan of Federation by the constituent bodies and, with its organization completed, the Federal Council of the Churches of Christ in America met in Philadelphia, December 2-8, 1908. A large number of the delegates who attended



ELIAS B. SANFORD
*The first secretary of the Council and
historian of the federated movement.*

the conference in New York had been chosen to represent their denominations in the first meeting of the Council. As they came together, cordial greetings recalled the friendships formed three years before. It was an hour of unity in thought and spirit in which the members of many folds gathered as one flock.

UNITY IN THOUGHT AND SPIRIT

The scene in Music Hall on Wednesday evening, when the Council opened with a session of welcome, was most inspiring. The anthem and musical service were led by a choir of a thousand voices. These singers were seated on a raised platform, and were

dressed in black and white gowns, so arranged that they formed a picture of an immense cross. Dr. William H. Roberts, who had been given leadership as permanent chairman of the committee having in charge the proceedings of the conference in New York, in an eloquent address said in part: "A new order of things is beginning, an order in which individuals shall do more and not less, in which voluntary service shall secure more valuable results than in the past, because both individuals and the denominations shall concentrate the resources and energies of all, in an increasingly systematic and united endeavor for the winning of the nation and the world for Christ."

By unanimous vote, Bishop E. R. Hendrix of the Methodist Episcopal Church, South, was elected as the first President of the Federal Council. As chairman of the committee that prepared and submitted the Plan of Federation adopted by the conference of 1905, he had won wide recognition as a wise and able leader. In response to Dr. Roberts' words of welcome, he said in part: "This great Federal Union of Churches is to be of value as it helps to make men, as everywhere it bids men stand on their feet, as it preaches the manliness of Christ, the 'strong Son of God,' and thus helps to make this great nation mighty in cooperation, having that large catholicity that always belongs to culture and a devout spirit. Thank God, in this assembly today the nation, through its representative churches, sees eye to eye. No longer any North, no longer any South, but one united nation, one flag over all. Let it be ours to sustain that

flag and to see to it that wherever that flag goes our holy religion goes in every part of the world."

I recall with affectionate interest the personality of these two great leaders in the work and organization of the Council. Dr. Roberts was a born executive and master of assemblies. For a long period of years he held a foremost position of influence in the Presbyterian churches of America and throughout the world. All of his rare gifts of organizing skill and ripe experience were given with full measure in the work of Christian unity and cooperation.

Bishop Hendrix, when elected as a bishop of the Methodist Episcopal Church, South, was the youngest man in its history to be called to this high office. From this time until his death, his life and work was not only a potent factor in the Christian activities of the Southland, but of the nation at large as represented in the Federal Council of Churches.

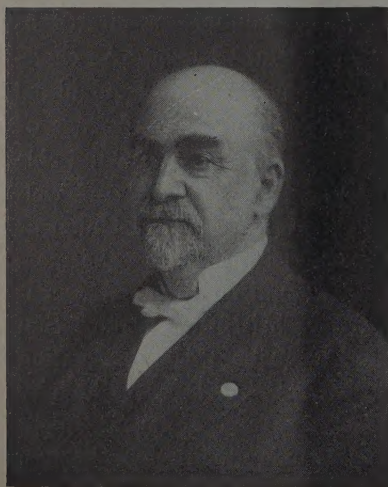
The outstanding action and influence of the meeting at Philadelphia gather about the committee reports and their appended resolutions. On Friday morning, Dr. Frank Mason North presented the report on the "Church and Modern Industry." This address made a profound impression and was sent forth to be the first and most epoch-making of many messages that have placed on record the attitude of united Protestantism toward the problems of labor and the welfare of the industrial workers of America. As one of the pioneer seers and organizers of the federation of Christian forces of the United States, third President of the Council and active and helpful in its administrative affairs until the present hour, Dr. North has filled a large place in the making of its history.

A masterly address on "International Relations," by Judge Henry Wade Rogers, found its inspiration

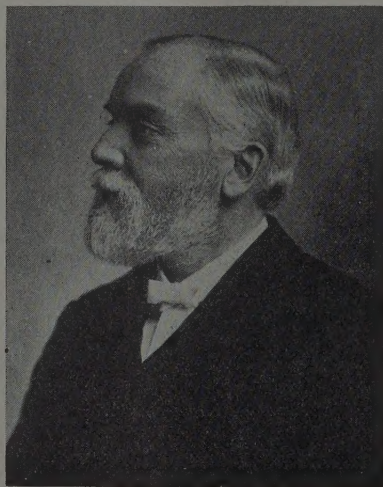
in the fact that international law not only originated with Christian states, but in its development and elaboration was largely the result of the influence of the Christian religion on human conduct. The Council placed on record the declaration of the conviction that war is evil and that Christian nations should determine by obligatory arbitration the international differences which cannot be settled by diplomacy.

Bishop Doane of the Protestant Episcopal Church presented the report on "Family Life." Bishop Luther B. Wilson of the Methodist Episcopal Church gave prophetic voice to the claims of the cause of temperance. "Home and Foreign Missions," in their relation to all the churches, found eloquent expression through Dr. Edgar P. Hill of Chicago, Dr. James L. Barton of Boston and Dr. Robert E. Speer of New York. The need of "Weekday Religious Instruction," then little recognized, was brought forward by Dr. George U. Wenner, the beloved Lutheran pastor, whose connection for sixty years with Christ Church in New York City has recently been celebrated.

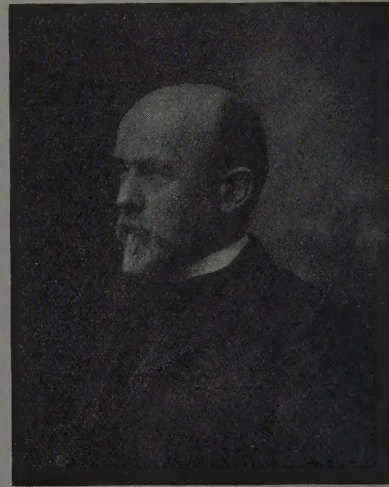
Church federation in its varied forms was the theme of helpful discussion in which delegates from every section of the nation took part. The farewell exercises of the Council were held in Music Hall. "Out of the glowing heart of this new fellowship of faith, of love, of service," said Bishop Hendrix, "the Federal Council earnestly appeals to the churches to search out the common ways of united and unselfish ministry, to give sway to the holy passion for saving men, to demonstrate unanswerably, in complete surrender to their one Lord, the permanent reality of this profounder sense of unity, by eager loyalty, intense, unswerving, to the mighty purpose of salvation which brought Jesus Christ to humanity and through Him is surely lifting humanity up to God."



BISHOP E. R. HENDRIX
First President of the Federal Council



WILLIAM H. ROBERTS
One of the leaders in creating the Council.



GEORGE U. WENNER
An honored Lutheran who shared in founding the Council.

THE PROGRESS OF TWENTY YEARS

By CHARLES S. MACFARLAND, *General Secretary*

THE Federal Council of Churches was preceded by several undenominational or partly interdenominational organizations expressive of a new outlook on American religious life. The Foreign Missions Conference of North America had for some years secured annual consultation on foreign missionary problems. The Home Missions Council preceded the Federal Council by a few months. The body which may be said to have most directly paved the way for the Federal Council was the Evangelical Alliance.

The distinctiveness of the Federal Council of the Churches of Christ in America lay in the fact that it was not simply a voluntary interdenominational fellowship, but an officially and ecclesiastically organized body. This was the ideal clearly in view when the Interchurch Conference was called in November, 1905.

THE FIRST FEDERAL COUNCIL, 1908

The Council which came into being in Philadelphia, in 1908, received the report of the permanent committee appointed in 1905 as to its consultations and correspondence with the thirty evangelical bodies named in the plan of federation. Committees had also been appointed to present to the Council the scope and work of previous organizations, the advance of federation and foreign missions and the progress of state and local federations. Authorization was given for the permanent establishment of a national office. Doubtless the outstanding event of this meeting was the statement of social principles which may be said to have signalized a new epoch in the life and thought of the churches. The following was the

PLAN OF FEDERATION

"For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

"The object of this Federal Council shall be:

- I. To express the fellowship and catholic unity of the Christian Church.
- II. To bring the Christian bodies of America into united service for Christ and the world.
- III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
- IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

- V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

"This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

"It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it."

THE SECOND COUNCIL, 1912

The quadrennium from 1908 to 1912 was a period largely of experimentation in the effort to make an adjustment between federation and denominational autonomy. The quadrennial meeting in 1912, at Chicago, defined the Federal Council somewhat as follows: first of all, it is a clearing-house for denominational and interdenominational activities; secondly, it speaks and acts in a representative capacity for the evangelical churches of America which constitute the Council; thirdly, it acts for the churches in several departments of work through commissions and committees made up largely from the various boards and departments of its constituent bodies; and fourthly, it develops local federations in cities and towns.

The reports of the several committees and commissions indicated both success and apparent failure, and many revisions were made in the administrative arrangements in the Council, including the establishment of a national office at Washington, D. C.

THE THIRD COUNCIL, 1916

This meeting, held at St. Louis, was preceded by conferences composed of representatives of practically all the interdenominational movements, another of representatives of the religious press and a third of the theological seminaries. The sessions of the Council were confined almost entirely to matters of business and administration.

It is interesting to note, however, that a resolution from the General Conference of the Methodist Episcopal Church requested the Council to call a world conference of the churches, and the report of the General Secretary contained a similar recommendation. This was largely brought about by messages which came to the Council from the religious bodies of several European nations, as well as from Japan and China. A message was conveyed by cable, wireless and letter to the churches of Europe in general,



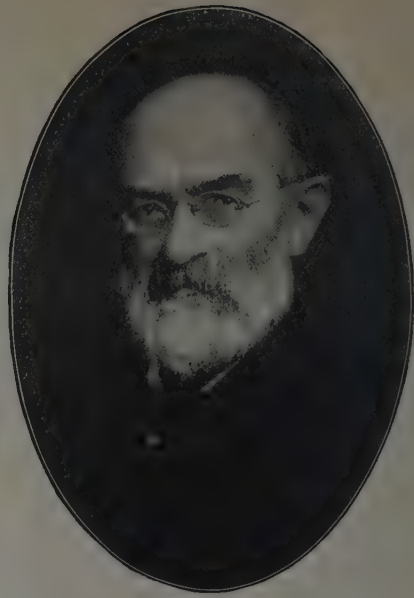
JOSIAH STRONG

Chairman of the Commission on the Church and Social Service.



ETHELBERT TALBOT

An Episcopal bishop who gave staunch support during the earlier years.



WILLIAM HAYES WARD

Editor of "The Independent"; one of the committee which drafted the Constitution of the Council.

calling "upon all Christians throughout the world to cooperate in an effort to establish a peace that should be lasting, based on justice and goodwill."

A report of a special committee on the Negro churches was the prophecy of the later organization of the Commission on Race Relations, and the report of the Commission on Peace and Arbitration was an outstanding feature of the gathering.

This meeting adjourned with a deeper sense of confidence than had characterized the previous quadrennial gatherings.

SPECIAL COUNCIL IN WASHINGTON, 1917

The entrance of the United States into the World War led to the first special session of the Council held in May, 1917, in response to many overtures from local federations, ministerial associations, denominational bodies and other elements of the Council's constituency. This meeting was characterized by unhurried services of intercession as well as by plans for the work of the Council in time of national conflict. The message which issued from this meeting was one which later on was characterized by Christian leaders of both friend and foe as deeply Christian in its spirit. The meeting led to the establishment of the General War-Time Commission of the Churches.

SPECIAL COUNCIL IN CLEVELAND, 1919

The second special meeting of the Council was held at Cleveland in May, 1919, and was occupied largely with provisions for carrying out the unfinished tasks of the General War-Time Commission and for such reconstruction of the forces and the administra-

tive structure of the Council as seemed to be called for to meet the new conditions which had been created through the war. Its message on this subject was entitled, "From World War to World Brotherhood."

This meeting may be said to have turned a new page in the history of Christian cooperation. It opened up a larger world vision, and among the tasks recommended by the Special Committee of Survey and Review was that of representing the American churches in their relations to the churches of the world. Several of the European churches had sent special messengers to this meeting.

THE COUNCIL OF 1920

At this meeting, held at Boston, the final report of a special Committee on Methods of Cooperation (which surveyed the situation in the light of the collapse of the Interchurch World Movement) made recommendations to the constituent bodies of the Council that these bodies should authorize the Council to take "full action on its part in the fulfilment of the purpose of its establishment for the prosecution of work that can be better done in union than in separation." The closing words of the joint report of the Chairman of the Executive Committee and the General Secretary illustrated the spirit of the occasion:

"The Council will serve the Church today, not in proportion to its faith in the efficiency of its organization, not as it lays the emphasis on method or machinery, not as it masters detail and conducts in an energetic way wide-reaching propaganda. All this it must do, to be sure, and do well. Spiritual assets were never meant to underwrite indolence and incompetency in administration.

"But the Council will serve best as a servant. It must lay down its life for the brethren. It must not end in itself, for it is not the end of the Church, much less of the cause; it is merely a means to an end. It must be saturated through and through, in all it does and seeks to do, in its various Commissions and Committees, in its entire secretarial and clerical and official force, with what the Master preached when He said: 'Whosoever of you will be the chiefest, shall be servant of all.'"

THE COUNCIL OF 1924

At this meeting in a southern city, Atlanta, it was notable that the problem of Christianizing race relations held a large place, especially the question of cooperation and justice and goodwill between white and Negro peoples. The world-wide concern over racial problems was also indicated by the emphasis given to the necessity of right relationships with Japan. The meaning of the Gospel in economic, industrial and social life was more clearly set forth than ever before. But above all was the demand of the Christian conscience for ridding the world of war and building up Christian international life. This meeting was attended by outstanding representatives of the churches of foreign lands, including Germany, England and Japan.

Underneath it all, however, was the insistent emphasis upon the necessity for a true spirit of evangelism and a personal loyalty to Christ. A pastor who attended this meeting as a somewhat detached observer summarized the significance of the gathering in these words: "The Atlanta meeting of the Federal Council of the Churches leaves on one three clear impressions: That Protestantism is now becoming a unit. That the churches, as represented in the Council, are strong in the conviction that every phase of life, individual, social, industrial, racial, economic, political and international, must be subjected to the

reign of Christ. That American Protestantism is alive, daring and of large vision."

METHOD OF DEVELOPMENT

While the Council as a whole, acting through its Administrative Committee meeting month by month, and its gradually enlarging staff, has been constantly performing many and varied cooperative tasks, the development of this body has, of necessity, been largely through departmentalization.

The first of its commissions, in point of time, was that on the Church and Social Service, whose influence led to the establishment of similar bodies by many of the constituent denominations.

Previous to the organization of the Council, not more than one or two denominations had had departments of evangelism, and it has been largely through the influence of the Council's Commission on Evangelism, organized in 1912, that denominational departments of a similar nature have been developed, these now being comprised in the Council's Commission.

Probably the first time when there had been any outstanding utterances on the part of the churches on the question of peace and war, was when Chief Justice Brewer proposed this at the Carnegie Hall Conference in 1905 as one of the outstanding tasks of the united Church. The Commission on Peace and Arbitration, which later became the Commission on International Justice and Goodwill, was organized in 1911.

The problems coming up before the quadrennial meetings and the annual meetings of the Executive Committee have led one by one to the establishment of these departments, including, as has been noted, that of Race Relations. The Commission on Chris-



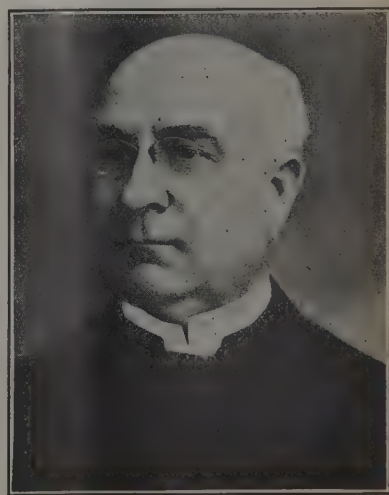
ALBERT G. LAWSON

A leader in the Council and Chairman of Administrative Committee for many years.



RIVINGTON D. LORD

Recording Secretary since the beginning.



WM. I. HAVEN

Chairman of the Administrative Committee for several years

tian Education was found necessary in order to provide the right basis and educational method for the work of the Council with its several departments, and more recently the Department of Research and Education was instituted to meet the clear demand on the part of the churches for a fact-finding body upon which the churches could rely for accurate information.

The Council has also developed departments from time to time to meet obvious cooperative tasks, such as the General Committee on Army and Navy Chaplains, the Committee on Religious Drama, the Committee on Religious Work on the Canal Zone and other bodies of either permanent or temporary nature.

During these twenty years national occasions have been appropriately provided for by temporary committees or commissions, such as the American Peace Centenary, the religious work at the Panama-Pacific Exposition, the Mayflower Tercentenary, the Huguenot-Walloon Tercentenary and the Four Hundredth Anniversary of the Protestant Reformation.

Works of mercy and relief have from time to time characterized this cooperative movement. During the entire period of the war, the Council conducted a war relief movement in behalf of all the belligerent nations. It was represented in Mr. Hoover's European Relief Council. It has from year to year supported the American Red Cross and the Near East Relief, and is at the present time rendering its help to the China Famine Fund. During the famine in Russia it sent a representative to administer funds secured especially for the Russian churches. More recently it has organized the Permanent Committee on Mercy and Relief, in order to be ready to undertake these opportunities as they arise.

It was natural that special attention should be given to the relief of European churches, and this has been carried on over a long period of years by the Central Bureau for Relief of the Evangelical Churches of Europe, created by the Council's Commission on Relations with Religious Bodies in Europe.

Indeed, it may be said that the federative and cooperative movement in Europe has been, more than anything else, the result of this mutual help between the churches of the several nations.

More recently, through the Council's Committee on Relations with the Eastern Churches, friendly relations have been developed with these bodies, and at the present time this committee is carrying on an important work in making provision for students of the seminaries of these churches to have a period of study at our American seminaries.

The work of the Council has thus extended in two directions, intensively on the home field, extensively on world relations. Through its present intimate relations with the Home Missions Council and its work

in the organization and nurture of state and local federations, the Council is not only preaching the gospel of cooperation but putting it into practice in the home field.

At the same time it is rendering distinct service in the cause of cooperation among the churches of the world, its President serving as one of the members of the Continuation Committee of the Life and Work Conference at Stockholm. Its Commission on the Church and Social Service and its Department of Research and Education are cooperating with the International Institute of Social Christianity, set up at Geneva. It has provided the personal service of the Director of the Institute, and more recently the Secretary of its Commission on the Church and Social Service has spent half a year in Geneva in this great world interest of the churches.

While thus widely departmentalized, the entire work of the Council is constantly under the direction of the Administrative Committee, which directly represents the constituent bodies, meeting monthly, and in the membership of this committee there is representation on the part of several affiliated, cooperating and consultative bodies of an interdenominational character, in order that the entire scope of cooperative work may be coordinated and carried on with efficiency and without waste.

Almost without exception, the constituent bodies have stood strongly behind the Council, and its procedures have seldom, if ever, called for anything but approval on the part of its responsible constituent elements.

The coming quadrennial meeting at Rochester is likely to mark a new epoch, as indeed has been the case at the end and beginning of each quadrennium. Twenty years is not a long time for such a new movement to find itself, but surely the experience of the past has, at least, warranted the hope and faith that God is leading this movement for Christian unity.

UNITY OF SPIRIT

"The first thing needed is to show the world that Christians have a real unity of spirit. One cannot visualize Christ advising His followers to withdraw from communion or cooperation with their fellows because they could not agree on their explanation of Him. It is possible to fail in theological agreement and yet reproduce Christ's spirit. It has been done. But theological agreement, even if possible, would, without His spirit, be futile. Ecclesiastical and theological unity may for the nonce be impossible. But Christians ought to be able to prove openly and concretely their unity of spirit. The non-Christian world is saying not so much. 'Teach us' as 'Show us.' This unity of spirit is one thing they want to see."

—F. W. RAWLINSON, *Shanghai, China*

THE GROWTH OF THE FEDERAL COUNCIL PRIOR TO THE WAR

By SHAILER MATHEWS

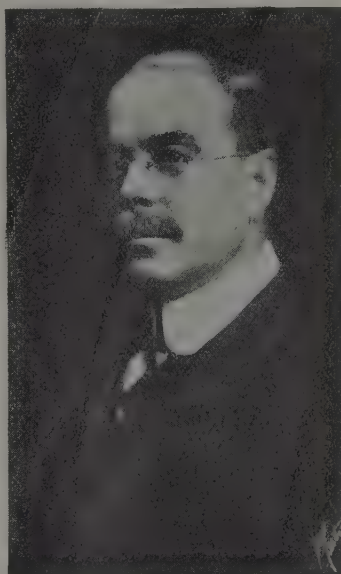
*President of the Federal Council, 1912-1916; Dean of the Divinity School
of the University of Chicago*

ALTHOUGH I had been interested in cooperative religious movements in Chicago, I had not come into contact with the Federal Council until my election as President in 1912. I must confess that, while I accepted the nomination made by the Northern Baptist Convention, it was with a feeling that the Federal Council was moribund. This feeling was at once dispelled at the meeting of the Federal Council in Chicago in 1912. To judge from the editorials issued at the time, the organization captured the imagination of many who otherwise had been rather neutral. The enthusiasm shown in the open meetings and the sincerity with which men took part in the discussions of the Council itself were evidences that it was about to enter upon a new epoch. This in fact had already been prophesied by the appointment of Dr. Macfarland as Secretary.

I shall never forget my first visit to the office in New York. I forget just where it was, but, wherever it was, it was a small affair—one large room broken into three parts, with a small mailing and stock room adjoining. The finances of the Council were then in a very serious state, and, if it had not been for the personal credit of Dr. Macfarland, I am inclined to think the Council, notwithstanding its propitious convention in Chicago, would have had hard sailing. No small recognition, however, must be given also to the services of A. R. Kimball, who had been from the start a warm supporter and treasurer of the institution. Dr. Sanford had broken in health and so did not come into contact with the operations of the Council, so far as I can recall, during my administration, although he was highly honored. It was during my administration also that he wrote the early history of the Council.

INTERNATIONAL AFFAIRS AND SOCIAL SERVICE

The most important accomplishment in the quadrennium, 1912-16, was the stimulation of a new interest in international affairs and in social service. The latter had already achieved much, but within these years the Commission on Social Service began



SHAILER MATHEWS

to be more active in no small degree due to the influence of Professor Harry Ward and Dr. Henry A. Atkinson. The interest in international affairs was due in no small measure to the coming of Dr. Sidney L. Gulick from Japan. During the years just preceding the outbreak of the great war, the relations between Japan and the United States were estranged, and the missionaries in Japan believed that the churches might do something to bring about a better understanding. Dr. Gulick came to the United States with this call for cooperation from missionaries in Japan, and there was organized a commission intended to further better international understanding. As a result of this, Dr. Gulick and I went to Japan as a sort of un-

official embassy from the churches. We were most cordially received, and we went up and down Japan endeavoring to interpret the American people as well as the Christian faith not only to churches, but to universities and gatherings arranged by the Government. This Commission continued to grow and had no small influence in shaping up the organization of the World Alliance, which now has become a very important organization.

During this quadrennium, also, other commissions began to develop, especially that which was responsible for furthering local and state federation, under the leadership of Roy B. Guild and Fred B. Smith. We did not succeed in accomplishing much in the field of religious education, and there were other commissions that were never able to function very effectively. These facts, however, themselves were contributions to a sort of "trial and error" method of finding out what the Federal Council really might do. The subsequent years were to see readjustments in many fields, but doubtless many of them would not have seemed so inevitable if the period of experimentation had not pointed the way.

CALL FOR SERVICE FOUND COUNCIL PREPARED

The outbreak of the war found the Federal Council prepared to act as an agent of Protestantism in conditions that had never been experienced. For the



ALFRED R. KIMBALL

Treasurer of the Council from 1908 to 1924.

first time Protestant forces in America were in a position to act cooperatively without the preliminary and time-consuming processes of organization. It was a period of singular difficulty to all of us who were champions of peace, though we had not begun to

realize just how intense and terrible war hatred really is. Fortunately, most of us were kept from sentimental extravagance, and, when the United States finally was drawn into the war, the Federal Council was in a position to render the extraordinary service which it did. I do not forget how difficult we found all efforts to maintain a Christian neutrality. I have somewhere among my papers more than one tentative draft of an address to our German friends in 1914. So far as I can recall, none of these was ever sent.

As I look back over these four years, in the light of what subsequently developed, I am grateful for the many friendships which I then made and for the opportunity of having some part in organizing the early stages of what I believe must become a sort of ecumenical Protestantism in America.

The Last Two Decades in Foreign Missions

By ROBERT E. SPEER

Secretary, Presbyterian Board of Foreign Missions; President, Federal Council of Churches, 1920-1924

IN THE two decades which have elapsed since the organization of the Federal Council there has been an amazing growth in the strength and influence of the Christian forces in the United States and in the efficiency and acceptableness of their instruments of cooperation. But nowhere in the whole field of the Church's life and work has there been a greater growth, both of power and of united effort, than in the work of foreign missions.

There is an impression in some quarters that the foreign mission cause has slipped backward and that it is meeting today with more criticism and opposition from without and less support from within, than in former years. It is indeed true that in some of our denominations there has been a reaction from the great and sudden expansion following the war years, but over the period of about two decades, since the Edinburgh Missionary Conference in 1910, the general advance has been outstanding.

RAPID GROWTH SINCE 1910

In 1910 the number of Protestant missionaries was 21,307, of native workers 103,066, of Christian communicants in the native churches 2,346,086, and the total of native contributions \$3,246,717. The total number of organized churches was 18,904 and of Sunday school pupils 1,412,044. Now, according to the latest complete statistics, embodied in the Missionary Atlas of 1925, the number of Protestant foreign missionaries is 29,040, of native workers 151,-

735, of Christian communicants 3,614,154. The total number of organized churches is 36,246, of Sunday school pupils 2,535,726, of native contributions \$7,469,198. The total number of Christian adherents has grown to 8,342,378.

The statistics refute the idea of a retrogression. They witness rather to a great advance. And the idea that the cause is meeting with an unprecedented wave of unbelief and attack can be held only by those who lack an historic background and perspective, who do not remember what a tide of opposition had to be met after the Boxer uprising in China and what a volume of criticism in books and periodicals had to be answered then and for years afterwards.

There have indeed been some losses. The Laymen's Missionary Movement disappeared in the Interchurch World Movement and has not come back yet in its old power. New conditions of publication have led to a decrease in the circulation of missionary magazines and certain types of missionary books, but the loss in books, at least, has been offset by the increased circulation of the mission-study textbooks issued by the women's organizations and by the Missionary Education Movement. In giving, too, it may be doubted whether our offerings have kept pace with our increase of wealth, although figures would appear to show that the proportion of missionary contributions out of total benevolence gifts has not decreased in some of our denominations. Certain types of summer missionary conferences also have declined, but

the loss has been more than made up by the growth of new divisional and denominational gatherings of women and young people. In mission study-classes, especially among students, there has been a great loss.

EVIDENCES OF PROGRESS

But note in four regards the clear evidence of advance.

(1) In the coming forward of a new leadership to replace the old. In each generation one hears the forebodings of the timid as to what will happen when the trusted leadership that is known and followed is gone. In the Minutes of a Presbyterian General Assembly of half a century ago there was a notable warning of the disaster that was ahead when the few great spirits which had been bearing the burden of the Church's missionary work were passed away. They passed, but the disaster did not come. Others arose to fill the places of the dead. It was interesting to learn at the International Missionary Council in Jerusalem last spring that there were found only 25 of the 1,500 delegates who made up the Edinburgh Conference. The great figures of two decades ago are gone—Stock, Wardlaw Thompson, Robson, Ellinwood, Judson Smith, Murdoch, McCabe, Leonard and a great company. But the cause goes on, and a new generation rises to fill the empty places.

GROWTH OF THE NEW CHURCHES

(2) The last two decades have seen a growth of autonomy and independence in the national churches far exceeding the past. At Edinburgh there were about 30 nationals from the mission fields out of 1,500. At Jerusalem they were nearly half of the Council. Truly national and autonomous churches, often comprising many denominations still separated in the West, have grown up in Japan, Chosen, China, the Philippines, India, Brazil and other lands. It is true that autonomy has outrun self-support and that the economic foundations of the new churches are still weak, but they are strong enough to stand. The new churches have their problems, to discriminate between a true and a false nationalistic loyalty and to discern and hold fast the abiding Christian inheritance, but they are far stronger today than twenty years ago.

(3) Christianity is far more of a force in relation to all human movements and problems than two decades ago. The proposed Religious Bill in Japan last year recognized it, few though its adherents are, as one of the three religions of the Empire. The place to which Christ has now come in the thought of India would have seemed incredible in 1908. And in the West the idea that religion is a negligible or insignificant

factor has been recently disproved in striking ways. There has been a real approach, too, to a solution of the problem of rightly coordinating the social and individual aspects of the Christian Gospel both at home and abroad.

(4) In spite of common misunderstanding, the issue between Christianity and other religions becomes clearer.

What William Hung of Yenching University says about China has its true application also in many other lands—Moslem and Buddhist and Hindu:



ROBERT E. SPEER
President of the Council, 1920-1924.

"It seems to me that we have arrived at the stage in the history of missions when it is no longer worth while for missionary leaders to study the Christian approaches to Buddhism, Confucianism, etc. The scientific study of these non-Christian religions will have historic and academic interest, but it has ceased to have the same practical importance in missionary work it used to have up to twenty or even ten years ago.

"We must realize that the frontier of our missionary enterprise has changed and with it we must also change the old tactics. Too much praise cannot be given to the growth and study of comparative religions in the missionary training centers of the West. Thus prepared, the missionary movement has been enabled to deal with the non-Christian more effectively.

"It is partly due to the educational activities of the Christian movement that the other religions are losing the grip they had in non-Christian lands. While Christianity is making inroads into these religions from one side, these religions are suffering a great deal more in the rear, from a group of new enemies who have advanced so far into their territory, that for all practical purposes Christianity must ignore the incapacitated older religions and think of its frontier work in forms of what it will have to do with these same new forces, scientific agnosticism, material determination, political fascism, and moral iconoclasm."

These forces have not yet penetrated the whole of human society in any of these lands, but the intellectual and religious change which has taken place would have seemed unbelievable twenty years ago.

If the past two decades have seen such changes what will not the next two decades see?

"Where Cross the Crowded Ways of Life"

IN THE year 1903, two years before the great Conference on Interchurch Federation was held in Carnegie Hall, New York, coming to its climax in its proposal for a Federal Council of the Churches of Christ in America, Rev. Frank Mason North, who was at that time the executive for the Methodist city mission work and in that capacity was one of the leaders in the Interchurch Conference on Federation, wrote the hymn, "Where Cross the Crowded Ways of Life."

The hymn breathes so fully the spirit of the movement out of which the Federal Council of Churches grew that it may almost be regarded as a Council hymn:

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man!

"In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

"From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

"The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.

"O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again.

"Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above,
Shall come the City of our God."

Community Cooperation: Two Fruitful Decades

THERE is no more significant expression of church cooperation than the wide extension of local and state organization. There are now six state federations or councils of churches with executive secretaries: Massachusetts, Ohio, California, Connecticut, New York and Pennsylvania. In only one of these states, Massachusetts, was there a federation twenty years ago when the Federal Council came into being. There are now forty-four city federations with at least limited secretarial service, most of them with full-time executive secretaries:

Portland, Maine; Boston; New Bedford; Hartford; New Haven; New London; Rochester; Buffalo; New York; Brooklyn; Paterson; Trenton; Wilmington; Washington; Atlanta; Erie; Philadelphia; Pittsburgh; Cincinnati; Cleveland; Columbus; Dayton; Toledo; Youngstown; Detroit; Indianapolis; Chicago; Springfield, Illinois; Louisville; Baltimore; St. Louis; Kansas City; Wichita; Duluth; Minneapolis; Omaha; Milwaukee; Fresno; Los Angeles; Oakland; Sacramento; San Francisco; Honolulu; Portland, Oregon.

Only four of these were in existence twenty years ago, Portland, Maine; Chicago; Los Angeles and Greater New York. The Philadelphia and St. Louis federations are nearly twenty years old.

In the review of twenty years that will be presented at the Quadrennial Meeting of the Federal Council, December 5-11, at Rochester, there will be a fuller statement concerning the programs of these councils,

the result of an inquiry that is now being conducted by the Institute of Social and Religious Research. A similar inquiry a year and a half ago, which was incomplete, showed that twenty councils increased their budgets in five years from a total of \$209,700 to \$359,428, and their secretarial staffs from 59 to 90.

This, however, does not by any means tell the whole story of church cooperation in this period. State and local councils of religious education multiplied during this period and developed particularly in the extent and efficiency of their work. In addition to the councils of churches that are supporting salaried executives, the spirit and practice of cooperation are finding still further extension through volunteer organizations, many of which, it is hoped, will later find a place in the appreciation of the church bodies that will secure for them the financial support needed to maintain full-time secretarial leadership.

States in which a beginning has been made in federation are Maine, New Hampshire, New Jersey, Michigan, Oklahoma and Kansas. In addition to these, the Home Missions Council has volunteer organizations in the following states: Alabama, Northern California, Colorado, Idaho, Kentucky, Montana, North Dakota, Tennessee, Utah, Western Washington, Wisconsin, Wyoming. Under the new relationship now obtaining between the Home Missions Council and the Federal Council, the work of organizing the states is proceeding cooperatively.



B. F. LAMB

President of the Association of Executive Secretaries of Councils of Churches

rather than in competition, and the time when every state in the Union will have some kind of interchurch organization does not seem to be very remote.

In the city field, there are numerous church federations depending on volunteer leadership, mostly in the

smaller cities, too many to be reported here. These all work under a serious limitation that is involved in having little or no budget and no responsible leadership except that which can be given by busy pastors and laymen. It is, however, a beginning that gives promise for the future, and the fact that most of these organizations have been developed through local initiative and have not been superimposed upon reluctant communities indicates the growing desire of pastors and churches to make common cause of common tasks.

The Y. M. C. A. is frequently found to be a helpful factor in coordinating the work of the churches.

The chief activities of the councils of churches are evangelistic, educational, philanthropic and civic. A most difficult and delicate ministry which they are performing with increasing satisfaction and effectiveness is in the field of comity. There are a number of cities in America today in which the churches no longer expect to locate new organizations without previous consultation and the approval of their brethren of other communions.

A FIELD FOR EXPERIMENTATION

There is complete agreement among those who are concerned about Christian cooperation and unity that the extension of local organization is an imperative demand of the hour. A problem as yet unsolved is that of the smaller city unable to support a budget sufficient for full-time executive leadership. The Western Committee of the Federal Council, with headquarters in Chicago, under the leadership of Rev. Perry J. Rice in cooperation with General Secretary John Milton Moore of the Federal Council, is giving special attention to the development of a technique for cities of this type, of which there are so many in the Central West. Here is a fine field for experimentation. In practically all of these cities and in many smaller communities there is an effective ministerial alliance. Many of these organizations are doing the

sort of cooperative work that naturally belongs to a council of churches. Out of some of these, real councils will develop; others will doubtless continue as ministers' organizations but will increase their community activities, perhaps adding laymen to committees on evangelism, religious education, comity and other common interests.

A TECHNIQUE OF COOPERATIVE ACTION

One thing seems assured. The spirit of cooperation abounds; the day of denominational asperities and intolerance has passed. The new spirit awaits the clothing of itself with a suitable body. The pressure of the growing sense of brotherliness is breaking old sectarian bonds. The ideals of fellowship demand a technique of cooperative action.

More than this is appearing. The experience of cooperation has awakened desire and expectation that mere cooperation is not able to satisfy. Some larger unity calls, and its call will be heard. What it may be or how it will come about may yet be obscure, but that it is coming and coming fast, men and women of prophetic vision are assured.

JOHN M. MOORE

A UNIQUE ARMISTICE DAY SERVICE

AMONG the first to pay tribute at the Tomb of the Unknown Soldier on Armistice Day were the Chaplains who officiated at the burial on November 11, 1921. Members of the General Committee on Army and Navy Chaplains, with their families and friends, met with the Chaplains in this memorial service. Colonel John T. Axton, the former Chief of Chaplains of the Army, now Chaplain of Rutgers University, delivered a short address, in which he voiced the great need of a definite and lasting world peace, that such sacrifice of our youth as was made in the World War should never again be the toll of any nation.

The invocation, given by Chaplain Morris S. Lazaron, Reserve, Rabbi of the Baltimore Hebrew Congregation, was followed by the Twenty-Third Psalm, repeated by the entire group. Wreaths were placed on the Tomb by Dr. Axton and Dr. Charles S. Macfarland, Chaplains' Reserve, representing the General Committee on Army and Navy Chaplains.

Following the exercises at the Tomb, a short ceremony was held at the Chaplains' Cenotaph, the memorial to the 23 Chaplains who died in the World War. Here, also, a wreath was placed by Dr. Jason Noble Pierce, World War Chaplain and President of the Chaplains' Association; with benediction by Dr. Frederick C. Reynolds, Chaplains' Reserve.

The Churches and World Peace: A Twenty-Year Review

THEORETICALLY the churches have always held high ideals of peace, but often they have little appreciated what these ideals required in a practical way. During the past twenty years, however, they have made genuine progress. While they can hardly be said to have learned their lesson fully, yet the leaders at least are beginning to see the situation more realistically.

The first step in the Federal Council's work for peace was the formation, in 1911, of the Commission on Peace and Arbitration, of which Dr. Frederick Lynch became the Secretary. Early in 1912, a gift of \$5,000 by Mrs. Elmer Black was announced to help the churches as such to put the weight of their united influence behind the peace movement.

It soon became apparent that, however alert and informed a small group of church leaders might be, the rank and file of the church membership had very little practical interest in, or real knowledge of, the concrete problems of world peace. They were in fact almost entirely subject to the control of secular and economic interests. This consideration led Dr. Lynch and Dr. Macfarland to seek ways and means to increase the resources of the Commission for the conduct of a wide-reaching and sustained educational campaign among the churches. Out of their efforts and approaches, Andrew Carnegie, who in 1910 had already created the Carnegie Endowment for International Peace, established the Church Peace Union, in February, 1914, with an endowment of \$2,000,000. One of the products of this organization was the World Alliance for International Friendship through the Churches, formed in London at the very outbreak of the World War, in August, 1914.

COMBATING WAR A CHRISTIAN TASK

During the intervening years, many factors have been driving home to the consciousness and the consciences of Christians the task that is theirs in overthrowing the rule of violence in international relations and establishing the rule of reason and right.

The World War itself was the great teacher. Many ministers and earnest laymen immediately faced a terrible dilemma. Many, however, did not recognize at the time the real nature of their problem. The demand that America enter the war came to most as an angel of truth and duty. Pastors and churches gave themselves to an enthusiastic support of the war. Not until after it was over did they begin to understand to what an extent the peoples of every land had been misinformed and even deceived as to the real causes of the war.

With the closing of the war, the peace interests and forces of the country were released for fresh activity. Both the Federal Council's Commission and the World Alliance began programs of keen activity, promoting the formation of local committees on peace, holding conferences and institutes, providing for the exchange of lecturers and preachers between Great Britain and the United States, stimulating denominations and local church bodies to adopt declarations either regarding war in general or on specific issues before the country and urging on the churches generous response to the pitiful appeals of foreign lands in actual famine distress.

CONCRETE PROGRAMS

Before the war closed, the churches with practical unanimity were calling for the creation of a League of Nations to provide justice, fair dealing and security for all alike, great and small, powerful and weak. When the concrete plan, however, came before our people in the Treaty of Versailles and became a divisive political issue, the churches ceased to urge American membership in the League. Church support of the Permanent Court of International Justice, established in 1922, was pronounced and persistent. To this day, practically every church body stands unwaveringly in support of full American membership.

The churches gave remarkably active support to the successful Washington Conference on Limitation of Armament, in 1921-22. When, in January, 1928, the country was shocked by the proposal that America should make additions to her present Navy that would cost approximately a billion dollars, the churches took their part in deluging Congress with letters in opposition, resulting in a reduction of the plan from 71 to 16 war vessels.

Two other illustrations must suffice to show the vitality of the churches with reference to concrete issues affecting international peace and goodwill. One was their strong opposition to the use of armed force in settling our controversy with Mexico. The other was their protest against anti-Japanese discrimination in our immigration policy.

More recently, the churches have taken the deepest interest in the negotiations leading up to the Paris Peace Pact for the renunciation of war as an instrument of national policy, and will no doubt give it their heartiest support until it is ratified by the United States Senate.

In describing the peace movement of the past decade, it would be absurd to claim exclusiveness or pre-eminence for the work of the churches, although

what they have done has been highly important. Beside the churches stand schools and colleges, conferences, special conventions, young people's organizations of every kind and many individual leaders and lecturers. Scores of peace organizations have sprung up and have rendered service of a high order.

Perhaps the clearest evidence of the growing interest of the churches in world peace is the formation during the past ten years of committees, commissions or departments to promote peace-educational programs by thirty-six communions and also by fifty-

seven state and city councils or federations of churches or interdenominational ministers' unions.

Notwithstanding the record briefly outlined above, the church membership as a whole is still far from appreciating the gravity of its responsibilities. The task is far more complex and baffling than most realize. There is urgent need of vigilance and energy in educating our church constituency and in driving for concrete peace programs.

SIDNEY L. GULICK.

Representatives of Church and Drama Meet

THE Third Annual Dinner of the Church and Drama Association was held in the Waldorf-Astoria Hotel, New York, on October 29. Six hundred guests sat down to dinner. Among those at the Speakers' Table were Mrs. Benjamin Harrison, Miss Margaret Woodrow Wilson, Mrs. Richard Mansfield, Mr. and Mrs. Charles Dana Gibson and Chancellor Elmer Ellsworth Brown. Dr. S. Parkes Cadman presided and introduced the speakers, George Reid Andrews, Executive Director; Frank Gillmore, Miss Florence Nash and Dr. Harry Emerson Fosdick. Musical numbers were rendered by George Morgan, Grace La Rue and Olga Brunoff. Beatrice Herford, monologist, delighted the audience with impersonations for which she is justly famous. A telegram from Otto H. Kahn was read, in which he pledged his support to the Association and declared that he was of the assured conviction that it would succeed.

ASSOCIATION IS WELL ESTABLISHED

In his survey of the year's work Mr. Andrews said: "The Church and Drama Association is strongly entrenched in the affection and enjoys the support of a large body of members whose number increases daily." He stated that since the last meeting twelve thousand new members had joined the Association. He paid a special tribute to Frank Gillmore, head of the Actors' Equity Association, who, he said, had stood by the Association through thick and thin and was "our best ally in the dramatic world."

Mr. Gillmore was the next speaker and pledged the hearty support of the actors represented in his organization.

Dr. Fosdick praised the constructive policy of the Association, saying:

"During the years of my ministry in New York City, hundreds of appeals have come to me, as to

other ministers, to sponsor this and endorse that, but I have had to refuse them. In that time two or three enterprises have come along, however, which I felt that I could not refuse, and the work of the Church and Drama Association is one of them. I believe it to be as important as the cause of missions and other departments of established church work, and I shall appoint a committee in my church to cooperate with the Association. The men who serve on this committee will be asked to do so as their contribution to the work of the Church of Christ.

"The Association has reversed the traditional policy of the Church toward the theatre, and that is one reason why I support it. It was a bold but a necessary thing to do. Support will be given to men and women of high artistic and cultural standards in the theatre whose number thereby will increase. This means reformation from within, from the inside out rather than from the outside in. This is the only method which offers a permanent solution. Censorship will not do it. Just as Florence Nightingale took nursing, a despised and menial occupation, and made of it one of the noblest professions, so may the leaders of the Church and the drama in association make of the theatre an institution worthy of our best traditions."

Miss Florence Nash, in a brief speech, which served as a fitting climax to a meeting full of instruction and entertainment, warned the Association not to recommend a play simply because it was "good," and not to lower standards of artistic taste in the theatre while trying to uplift morals. Continuing, she said: "If you can send us new theatregoers, I don't see why we cannot create a few new churchgoers. That is why I don't want you ever to recommend anything that's dull. Church isn't dull. It's only the people who don't go there who think it is. And those people do go to the theatre. If every play that you recommend is a good play, they will begin to realize that churchgoers have good taste, that they can sympathize and weep and, above all, that they can laugh. And because they will realize these things unconsciously, they will be converted without argument, for I fully believe that realizing good is God's method of creating a new spirit within."

Armistice Day Widely Observed

THROUGHOUT the United States the churches very generally observed Armistice Sunday. In many cities elaborate community services were held in addition to the special recognition of the day made by individual congregations. Considerable use was made of the "Musical Memorial Program," prepared by Prof. H. Augustine Smith, and also of Dr. Frank D. Adams' fifteen-minute Memorial Service entitled "Facing the East."

In New York City the World Alliance for International Friendship through the Churches arranged a three-day Goodwill Congress under the general title "Must We Have War?" A great mass meeting was held in the Metropolitan Opera House on Sunday afternoon, November 11. Special services were arranged in nearly 3,000 churches of the metropolitan area. During the three days of the Congress, November 11-13, a series of remarkable meetings was held in which more than a score of nationally known leaders participated, among them such men as Hon. Frank B. Kellogg, Hon. William E. Borah, Dr. S. Parkes Cadman, Dr. Harry Emerson Fosdick and Col. Edward M. House. The "Message" adopted by the World Alliance will be printed in the next issue of the BULLETIN.

Through three great messages over the radio, the spirit of the Armistice Day observance was carried throughout the nation. These services, sponsored by the Federal Council of Churches, were addressed by Dr. Cadman, Dr. Fosdick and Dr. Daniel A. Poling.

Through its folder for pastors on the Pact of Paris, its draft of a Memorial to the President and Senate of the United States and its four-weeks' study course on "The Proposal to Renounce War," the Federal Council's Commission on International Justice and Goodwill has sought to make the Armistice season a notable one in supporting a constructive peace policy.

Everywhere Armistice Day was observed both as a memorial in honor of the heroic dead and also as a day of dedication to the new era in human history when nations will learn war no more. These services were in keeping with the Proclamation by President Coolidge for the observance of Armistice Day in schools and churches "with thanksgiving and prayer and by exercises designed to further the cause of permanent peace through the maintenance of goodwill and friendly relations between nations."

In other lands also the day was widely observed. From Canada has come an elaborate "Armistice Ceremonial Service," a two-color, illustrated pamphlet of 20 pages in two languages, English and French, "approved 'for use' in Anglican, Protestant and Catholic

denominations." Word to hand from Australia states that Armistice Day in that Continent was to be observed in support of the general treaty to renounce war, and in calling for disarmament.

Progressive Trends in the Greek Church

THROUGH the courtesy of Herbert P. Lansdale, Jr., General Director of the Y. M. C. A. in Saloniki, Greece, the Federal Council's Committee on Relations with the Eastern Churches has received a booklet describing "Life and Work in the Diocese of Athens." This publication will be to many a revelation of the quality of work being done in one of the great centers of the Greek Orthodox Church under the leadership of one of its outstanding personalities, Chrysostom, Archbishop of Athens and All Greece.

Within the brief limits of twenty-five pages, the booklet calls attention to the revival of preaching which has taken place in the Greek Church, with the result that "in all the churches of Athens, the Piræus and most of the villages of the Diocese of Athens, the Faithful hear the holy preaching regularly every Sunday and all weekdays on which the Feasts of the Saints are celebrated."

The charitable and philanthropic work carried on by the Diocese also merits much praise. Every parish church has its "charitable treasury" for the assistance of the poor. Moreover, Archbishop Chrysostom maintains an orphanage and two hostels in his diocese.

The movement known as Zoë (the Greek word for life) is described and emphasis laid upon its revival of the sacrament of confession as an aid to the spiritual life.

The Archbishop of Athens, under whom this work is carried on, was one of the leading figures in the Orthodox Church cooperating with Dr. W. W. Peet in his recent mission of goodwill to the Eastern Churches in behalf of the Federal Council and other American bodies.

Y. W. C. A. ELECTS NEW HEAD

AT A MEETING of the National Board of the Y. W. C. A. early in November, Miss Anna V. Rice, head of the Training School of the National Board and a leader in the Association's program of religious education, was elected General Secretary, succeeding Miss Mabel Cratty, who died last winter. Miss Rice will enter upon her new responsibility with the hearty support of the great body of leaders in all the churches.

Churches Convene in Quadrennial Council

WHEN Dr. S. Parkes Cadman, as President, convenes the Quadrennial Meeting of the Federal Council of the Churches of Christ in America, on Wednesday morning, December 5, at eleven o'clock at the Seneca Hotel, Rochester, N. Y., the event will mark the twentieth anniversary of the creation of this federated body made up of the official representatives of twenty-eight great communions.

Two decades ago, on that date, the first meeting of the Council was being held in the City of Philadelphia. Subsequent quadrennial meetings have been held in Chicago, in 1912; in St. Louis, in 1916; in Boston, in 1920; in Atlanta, Ga., in 1924. These meetings have come to be recognized as the most important occasions in the life of the American churches for developing mutual fellowship and programs of united service.

At the opening session on the morning of December 5, the representatives of the many denominations will be welcomed by Dr. Clarence A. Barbour, President of Rochester Theological Seminary and President-elect of Brown University, who is the Chairman of the Rochester Committee on Arrangements.

There will be an anniversary address by Dr. Charles S. Macfarland, General Secretary, followed by a report of the service of the Federal Council during the past quadrennium by Bishop John M. Moore, of Dallas, Texas, Chairman of the Executive Committee.

The afternoon sessions will be devoted almost exclusively to the formulating of policies and programs for the work of the various commissions of the Council during the coming four years. Among the important recommendations coming to the quadrennial gathering from the several commissions are the following:

On the observance of the nineteen-hundredth anniversary of the ministry of Jesus.

On the work of the churches in behalf of the multilateral peace pact.

On a message to lovers of peace in all lands.

On additions to the Social Ideals of the Churches.

On the churches' responsibility in connection with marriage and the home.

On cooperation with the churches of Europe and other lands.

Official representatives of the interdenominational organizations dealing with specialized departments of Christian work, such as missions and education, will be present. Mrs. John Ferguson will review "Trends in the Life and Work of Organized Church Women." It is expected that Fred W. Ramsey, the new

General Secretary of the National Council of the Y. M. C. A., and Miss Anna V. Rice, the new General Secretary of the Y. W. C. A., will be present to discuss the relations of the Associations to the churches.

Special guests representing movements in which the churches have an important interest will also be present and speak, including Frank Gillmore, Executive Secretary of the Actors' Equity Association, who will discuss ways in which the churches can reinforce the best in the drama; Rabbi Louis L. Mann, of Sinai Temple, Chicago, who will bring friendly greetings from the Jewish groups, and Valeria H. Parker, M.D., of the American Social Hygiene Association, who will make suggestions as to how the churches can help parents to meet the problems of children and youth.

INQUIRY INTO LARGER UNITY

The morning sessions will be given over to a special anniversary feature of the Council, consisting of a thoroughgoing examination of present trends in the relation of the churches to each other and the possibility of larger unity. The outline of these morning sessions, from December 6 to 11, inclusive, as printed in greater detail in the November issue of the BULLETIN, centers around the following topics:

December 6—The Approach of the Church to the Country Community.

The Approach of the Church to the Modern City.

December 7—The Approach of the Church to the World Community.

December 8—The Approach of the Churches to One Another.

Under each of these headings, two questions will be asked:

What are the present elements of strength and weakness in the life and work of the churches under the new conditions?

What difference would it make if the Christian forces were more closely unified in strategy and resources?

On the last two mornings, December 10 and 11, the discussions of the preceding forenoons will be gathered up in the effort to formulate "a cooperative policy for today and tomorrow."

PUBLIC MEETINGS

At the evening sessions and on Sunday afternoon well-known speakers are to discuss some of the most urgent phases of current Christian interest, as follows:

- December 5—Dr. Robert E. Speer—The World's Need and the Gospel to Meet It.
- December 6—Dr. S. Parkes Cadman—The Genius of the Protestant Movement.
- December 7—Professor Reinhold Niebuhr and President Mordecai Johnson—Spiritual Ideals and Social Realities in the American World.
- December 8—General John F. O'Ryan and Justice Florence E. Allen—The Task Before the Peacemakers.
- December 10—Rev. A. L. Warnshuis—Cooperation in the World-Wide Christian Movement.
- Rev. E. Stanley Jones, of India—The Christ of the Final Word.

The Sunday afternoon service will be devoted to Christian evangelism, with addresses by Rev. Ivan Lee Holt, of St. Louis, and Rev. Harold C. Phillips, of Cleveland.

The morning and afternoon sessions will be held in the ballroom of the Hotel Seneca; the evening sessions at the Baptist Temple; the Sunday afternoon session in the Central Presbyterian Church.

On Friday afternoon the election of officers for the quadrennium 1928-1932 will be held and the President inducted into his office.

WORSHIP AT NOON EACH DAY

A distinctive feature of the sessions will be the services of worship and united intercession, to be held on the stroke of twelve each day. These services are to be under the direction of a Committee on Worship, made up of Professor William Adams Brown, of Union Theological Seminary, New York; Very Rev. Howard C. Robbins, Dean of the Cathedral of St.

John the Divine, New York; and Dr. William Horace Day, pastor of the United Congregational Church, Bridgeport, Conn.

The Committee of One Hundred, under the chairmanship of Dr. William Oxley Thompson, former Moderator of the Presbyterian General Assembly, will meet all day Tuesday, December 4, in preparation for the discussions which are to be held on Christian cooperation and unity. A large body of material has been gathered from ministers and laymen in all parts of the country, expressing their judgment as to what the present situation requires and as to the path of advance. The Committee of One Hundred will study this material carefully in order to place the results before the quadrennial sessions in form for the most effective consideration.

A joint committee of the Administrative Committee and of the Executive Committee of the Federal Council will be held on Wednesday morning, December 5, at nine o'clock, in order to make recommendations for the organization of the quadrennial sessions.

In connection with the Quadrennial Meeting, several other important interdenominational meetings will be held. The United Stewardship Council, made up of representatives of the stewardship departments of the various denominations, will meet at the Hotel Seneca on December 3 and 4.

The Editorial Council of the Religious Press, comprising representatives of the leading church publications, will convene at the Hotel Seneca on the evening of December 4.

The Association of Executive Secretaries of Councils of Churches (State and Local) will be meeting at various times in the intervals between the sessions of the quadrennial gathering.

A luncheon conference of Near East Relief will take place on Friday, December 7, at 12:45 o'clock.



CHARLES STELZLE
In charge of press department at Quadrennial Meeting.



PRESIDENT CLARENCE A. BARBOUR
Chairman of the Committee on Arrangements



WM. O. THOMPSON
Chairman of Committee of 100 on Program and Plan

Reviewing the Federal Council's Experience in Research

IN TAKING stock of the experience of the Department of Research and Education during the first quadrennium of its existence as a separate unit of the Federal Council, several facts stand out clearly. Some of them are very encouraging, others less so.

First, the idea that the work of organized religion needs to be based on the results of scientific study, a novel idea a few years ago, has undoubtedly gained much wider acceptance. Again and again educational and propagandist groups are coming up against the necessity for systematic study of facts and for a knowledge of sociological and psychological principles and of educational methods.

Secondly, the propriety of investigation by a religious group of highly controversial subjects is increasingly recognized by the public. A report by a church body upon a serious industrial conflict is seized upon by the press as something outside the realm of partisan conflict, motivated by a desire to be impartial and constructive. There are probably few communities now where such a report would not receive close and respectful attention in the press and by the community in general.

Thirdly, a better understanding and a more cooperative attitude are observable on the part of both employing and labor groups with reference to the activities of the churches in dealing with controversial questions in economics and industry. Labor, on the one hand, has been encouraged by the willingness of church bodies to deal frankly with questions of social justice and has come to have greater confidence in the integrity of the Church when questions of property are involved. The employing group, on the other hand, at first inclined to be suspicious that church leaders, when attempting to deal with economic and industrial questions, were handicapped by a lack of knowledge and by an ill-considered partisanship, are acquiring a new attitude. They are coming to respect the ability of churchmen, with the aid of the technicians they employ, to explore facts and to seek justice without unreasoning partisanship.

Fourthly, the efforts of the churches to study social problems and to deal with them in educational fashion have won the cordial support of social scientists and social workers to an impressive degree. They are rendering invaluable assistance to the churches in the analysis of their problems and the planning of effective programs.

But the fact must be recognized that only a beginning has been made and that there is a long road to

travel. The number of ministers and church leaders who are sufficiently interested in a factual approach to their problems to spend a dollar or two for informational literature is still distressingly small, although there are doubtless many more than the Department has been able to discover, because of the lack of financial provision for promotional effort.

THE BALANCE OF A SCIENTIFIC SPIRIT

Furthermore, the long habit of carrying on propaganda with closer reference to its driving force than to its factual validity and educational soundness is exceedingly hard to overcome. To sacrifice "pep" for the sake of accuracy requires in individuals and organizations a considerable renunciation. Part of the difficulty is undoubtedly due to the tendency among research workers, even the best of them, to allow their zeal for social causes to be cooled by the mechanical processes of scientific study. The educator and the propagandist need the balance of a scientific spirit and the active support of the technician; on the other hand, those engaged in research must not be so far above the battle that they miss the spiritual meaning of conflict and the zest of social endeavor. This end can only be secured by the close and continuing cooperation of investigators, thinkers, writers, teachers, preachers and parish workers.

F. ERNEST JOHNSON.

Race Relations Sunday

THE annual observance of Race Relations Sunday, sponsored by the Federal Council's Commission on the Church and Race Relations, comes on February 10, 1929. Through the active cooperation of thousands of local churches and their auxiliaries, of home mission boards, Y. M. C. A.'s and Y. W. C. A.'s, this day has been increasingly observed in the interest of interracial understanding.

On Race Relations Sunday each year many white and Negro ministers have exchanged pulpits. In Chicago, last February, more than forty exchanges took place. Speakers, choirs and visiting delegations have passed between churches and other organizations. Thousands of educational leaflets and pamphlets have been distributed. Interracial study groups have sought better understanding. Groups of white and Negro church women have met in committee and other meetings to deal with common problems.

CHURCH WOMEN AT WORK

Through the Council of Women for Home Missions

THIS year, when the Federal Council is celebrating its twentieth anniversary, the Home Missions Council and Council of Women for Home Missions are also reporting two decades of service as organizations. In November, 1908, the Council of Women for Home Missions was formed by uniting the women's interdenominational committees on home mission conferences and on home mission study books. The latter committee had been issuing books since 1903, so in 1928, while the Council is only twenty years old, the cooperating group of women has been functioning twenty-five years.

According to its constitution, the object is "to unify the efforts of the National Women's Home Mission Boards, Societies and Committees by consultation and by cooperation in action, and to represent Protestant church women in such national movements as they desire to promote interdenominationally."

At organization, there were nine constituent boards; in 1919, sixteen; now there are twenty-four, three being Canadian, two Southern, and two Negro.

HOME MISSION LITERATURE

Through a Joint Committee on Home Mission Literature, the Council and the Missionary Education Movement have, since 1920, jointly published the interdenominational home mission books, the total output at inception of this cooperation being in the ratio of two-thirds Council, one-third Movement. There has been increasing diversification to meet the needs of all ages and types of mind. For the current year "Home Missions Today" is the theme, the book for adults and young people being "What Next in Home Missions?" by Dr. William P. Shriver. For youth of high school age, for intermediates, for juniors and for primary groups there are also books to stimulate the thinking and widen the horizons of the boys and girls.

MIGRANT WORK

United service toward migrant family groups of seasonal workers was begun in 1920 by eight of the constituent boards, thirteen now financially cooperating. The great needs and number of these nomads, with interrelated problems of health, education and industry, are realized by few people. Primary emphasis is laid on stimulating local communities to feel a responsibility and to initiate and carry forward work in their own districts. A few stations demon-

strating Christian social service are established each year in canneries and on fruit and vegetable farms and ranches, thus far these having been in the Chesapeake area, California and Oregon. The nationalities served have been Italian, Polish, Lithuanian, Negro and white Americans, Mexican and Japanese. Besides a national secretary for this specific work, there is also a western supervisor having immediate executive responsibility on the Coast.

INDIAN WORK

Over thirty thousand Indian children are enrolled in government schools, about twenty being non-reservation boarding schools. The November issue of the BULLETIN briefly mentioned the work which has been carried on through the Home Missions Council and Council of Women for Home Missions by religious work directors who have been serving for the past eight years at a few of these boarding schools. As there cited, a national director has now been appointed to devote her entire time to this field, which gives promise of great fruitfulness, for in these schools are gathered at the most impressionable age the potential leaders of the race.

WORLD DAY OF PRAYER

"That They All May Be One" is the soul-searching theme for the next observance of the World Day of Prayer, which occurs on February 15, 1929. Becoming united for home and foreign missions in 1920, joined by Canada a little later, this Day has for the past two or three years been a world observance, inspiring reports coming from all around the globe. The Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions together prepare the materials, which, besides the program and Call to Prayer cards, include a retreat, an artistic poster and little seals for use on letterheads, all supplies being obtainable from the various denominational board headquarters. On local committees as well as on the national, and in the meetings, various races participate together, thus the observance is truly interdenominational, international and interracial.

The Home Mission projects for special interest and gifts on the Day are the Migrant Work and Indian Work. Attractive descriptive leaflets may be procured from the Council of Women for Home Missions.

Sunset hour each Sabbath is also suggested as a period of prayer, thus binding the Christian women of the world in intercession not only once a year but also weekly.

LEGISLATIVE MATTERS

While the Committee on Legislative Matters was set up only five years ago, as far back as 1917, in the outline of duties sent by the Council to its constituent bodies, "preservation of child labor laws and standards of labor" was included. The Annual Meetings in January of 1925, 1927 and 1928 unanimously and heartily voted interest, cooperation and activity along sundry legislative lines: prohibition of sale of *peyote* to Indians, increased appropriations for teachers' salaries in government Indian schools, ratification of the Child Labor Amendment and other legislative efforts for improvement of conditions concerning Child Labor, Law Enforcement in connection with the Eighteenth Amendment, opposition to amendment or repeal of the Volstead Law, adherence to the World Court, the Kellogg Multilateral Treaty for elimination of war, and the Burton resolution looking to embargo on shipment of arms and munitions to countries in belligerency in violation of treaty agreements.

INTERNATIONAL RELATIONS

The Council aims to assist in developing an attitude of international understanding and goodwill among the women of the churches. It is one of the nine women's bodies comprising the National Committee on the Cause and Cure of War, which has held important conferences in Washington, D. C., in January, 1925, December, 1926, and January, 1928. This year the Council has been extensively assisting in connection with meetings on the Pact of Paris in all the states.

The Council cooperates with educational movements that are seeking to develop peace and right interracial attitudes among children and, with the Federation of Woman's Boards of Foreign Missions, has designated the noon hour as a time of prayer for peace.

Seeking to know the mind of Christ and His all-embracing purpose for humanity, and with realization of the inter-relation of "missions" to world peace and international, economic and race relations, the Council endeavors through education and activities, to aid in establishing an unqualifiedly Christian basis for world relations.

FLORENCE E. QUINLAN.

Vigorous Leadership in Home Missionary Cooperation

THE Home Missions Council has been making steady progress on the program of work mapped out as a result of the Church Comity Conference and the Annual Meeting in January, 1928. To the Home Missions Council was committed the promotion of two far-reaching lines of work. The findings of the Church Comity Conference recommended the approval of the Five-Year Program of Survey and Adjustment in the field of interdenominational comity; also, "that the Home Missions Council and Council of Women for Home Missions and the Federal Council of the Churches of Christ in America, in cooperation with local federations, be asked to proceed at once to put this program into action."

STATE COUNCILS

To lay the foundation for this program, the Executive Secretary of the Home Missions Council, Dr. William R. King, has given major attention to developing interdenominational groups in states where as yet there were no active interdenominational bodies through which the national councils might work. As a result, the Home Missions Council now has interdenominational contacts in the states of Alabama,

Northern California, Colorado, Georgia (in process of formation), Idaho, Kentucky, Montana, Michigan, North Dakota, Oklahoma, Oregon, South Dakota, Tennessee, Utah, Western Washington, Wisconsin and Wyoming. The Home Missions Council is also cooperating with the comity commissions of state councils directly affiliated with the Federal Council of the Churches of Christ in America.

STATE SURVEYS

In contacts with state home mission councils, stress has been laid on the importance of learning the facts about the home mission situation within the state. The survey blank used in connection with the Five-Year Program of Survey and Adjustment consists of one sheet which includes simple and fundamental facts concerning the community, and requires no technical knowledge to fill out. At the present time surveys are in process in the states of Colorado, Oregon, Kansas, Pennsylvania, New York, Michigan, North Dakota, South Dakota, Wisconsin.

The first state which has already gone through the regular process outlined in the Five-Year Program of Survey and Adjustment is New Hampshire. The

Interdenominational Commission in New Hampshire undertook a survey of the state. When the major facts had been assembled the denominational leaders in New Hampshire met for conference. At one of these conferences it was decided to make a comprehensive and detailed survey of certain sections which represented typical situations within the state. Dr. Morse, who has been on part-time service for the Home Missions Council since October 1, and who is an expert in survey work, directed these detailed studies. The reorganized Council of Churches of Christ in New Hampshire, in a state meeting, will consider these findings, and, on the basis of facts, attempt to work out adjustments of overchurched communities, and allocations to denominations of communities which are underchurched or inadequately churched.

PLANNING FOR THE FUTURE

Individuals and groups are taking chances and risking their lives in trips over the ocean and land by air

in order to promote aviation and create air-mindedness among the people. The Church must also adventure into new fields in order to meet the challenge of the new home missions. It is necessary first, however, to make a critical and constructive study of home mission needs, home mission responsibilities and effective methods of approach. The Home Missions Council is promoting, with the cooperation of the Federal Council of the Churches of Christ in America and the Council of Women for Home Missions, a National Home Missions Congress, which is to meet in December, 1930, and work out more statesmanlike policies and plans for the winning of America to Christ. Four commissions are now at work preparatory to the holding of this Congress. Commission No. I is making a study of the Task of Home Missions; Commission No. II is considering the Administration of Home Missions; Commission No. III is gathering facts concerning the Promotion of Home Missions; Commission No. IV is studying Cooperation in Home Missions.

An Ethical Problem of Rural-City Relationships

A UNIQUE CONFERENCE centering around a concrete problem in rural-urban conflict was held in Chicago, October 29-30, under the auspices of the Commission on the Church and Industry of the Chicago Federation of Churches. The conference had been preceded by a research project conducted by the Chicago Commission and the Department of Research and Education of the Federal Council of Churches, on the problems of social ethics involved in the production and distribution of milk in the Chicago area.

At the first session Carl Hutchinson discussed the findings of the study entitled, "The Religion of 200 Farmers." Dr. Benson Y. Landis read the conclusions of the research report, which was then discussed by Don Geyer, President of the Pure Milk Association (the farmers' union), by Robert G. Fitchie, President of the Milk Wagon Drivers' Union, and by a representative of the Chicago Board of Health. The dealers were invited to be present also, and to send a representative to discuss the report, but failed to do so.

About 150 city ministers, a number of rural ministers, farmers, and others attended the afternoon session and the performance of "Milk," a drama produced by the Department of Drama of Chicago Theological Seminary. The play drew upon the material

of the research study and presented the ethical problem involved in moving form. The following day, about 25 city ministers, theological students, Y. W. C. A. secretaries, and others visited a bottling plant in the city and a milk station in Huntley, Illinois, and again discussed the economic problems of the dairymen with local farmers, representatives of the Farm Bureau, and others.

The conference closed that evening, with another session held at Chicago Theological Seminary, when a constructive program for the Church in the rural-urban conflict was discussed by Dr. Benson Y. Landis and James Myers of the Federal Council, and by Dr. James Mullenbach, Impartial Chairman of the clothing industry in Chicago. It was decided to send copies of the research report to all city and country ministers in the Chicago area and to recommend that they invite Mr. Geyer to speak on the problems of the dairymen. It was also suggested that the drama, "Milk," be given in as many churches as possible. The conference also recommended that the Commission on the Church and Industry of the Chicago Federation of Churches appoint representatives on the citizens' committee, which is endeavoring to arrange conferences between the Pure Milk Association, the dealers, and the public, in the hope of working out a solution of the relationships of these three groups.

UNITED CHURCH WORK ON THE CAMPUS

THE church on the campus is keeping pace with the cooperative movement. Realizing that most students have little, if any, interest in a purely sectarian appeal, the churches on and near the campus are beginning to organize on a cooperative basis in the development of their student ministry.

The work of the Christian Association of the University of Pennsylvania illustrates the manner in which various churches are together attempting to meet the social, moral and religious needs of the undergraduates of that particular institution.

As a "United Church Work" the Christian Association at the University of Pennsylvania is, in effect, almost a campus counterpart of the Federal Council of Churches. Interdenominational cooperation is combined with loyalty to one's own church. Nine of the men on the staff of the Association are ordained ministers, six of these officially represent the Baptist, Protestant Episcopal, Lutheran, Methodist Episcopal, Presbyterian and Reformed denominations. Each of these ministers has a parish of from four to twelve hundred undergraduates. Each also directs one of the following interdenominational activities of the Association: the Freshman Pre-college Conference; the Intercollegiate Summer Conference; Religious Education; Vocational Guidance; World Missions; Evangelism; Enlisting Students for Social Service.

SERVING IN THREE FIELDS

Three distinct fields of service have been entered into by Pennsylvania's "United Church Work." The University Settlement House is carrying the ministry of the Church to thousands of unprivileged boys and girls living in the congested areas of the Quaker city. During the past year nearly 100 undergraduates led the varied program of athletics, music, domestic training classes, dramatics, and dental and medical dispensaries sponsored by the Settlement House.

The International Students' House has become the "friendly home" center for the representatives of fifty-six nationalities who are students in Philadelphia and vicinity. The purpose of this house is three-fold: to foster better understanding of American institutions and ideals among foreign students; to promote deeper appreciation of other races and national cultures by American students; and to bring together in one community men and women from widely differing environments, in the interest of international goodwill and friendship.

The missionary aspect of this undergraduate cooperative enterprise bears the general title "Pennsylvania in China." The work of Dr. Joseph C. McCracken, the head of the medical school of St.

John's University, Shanghai, is made possible largely through the gifts of hundreds of students.

From a small organization with a part-time worker and a budget of about \$500, the United Church Work at Pennsylvania has grown until now it has a staff of 14 full-time student pastors and directors, several assistants and many part-time workers, and a budget of more than \$181,000 a year. Here is a church cooperative program that merits the commendation of all who are committed to the ideal of a more united Church.

—WALTER W. VAN KIRK.

World Goodwill Movement in Mexico

ALREADY the Friendship School Bags are stimulating a movement in Mexico of great possibilities. Dr. Saenz, of the Department of Education, reports the formation of Committees on World Friendship among Children in eight states and adds that they expect to have a Committee in each state. The immediate object is to get started on the reciprocal goodwill project for the United States in response to the Friendship School Bags, but they are already beginning to think of a project initiated by themselves with some other people.

In the United States there is renewed activity on the part of many in sending bags. It is hoped to raise the number from 25,000 already sent to 35,000. The latter figure will put one bag into each class in every primary school in Mexico. The final date for mailing the bags from any part of the United States is December 5, 1928. All communications should be sent to the Committee on World Friendship among Children, 289 Fourth Avenue, New York City.

EPISCOPAL CHURCH COOPERATES

BY ACTION of the Triennial Convention of the Protestant Episcopal Church, held in Washington in the latter part of October, the work of the Federal Council in the field of evangelism was designated as an additional field in which the Episcopal Church will hereafter cooperate with the Federal Council.

The cooperation of the Protestant Episcopal Church with the federated body is maintained through the National Council of the Episcopal Church, which is the executive agency of the communion in the interim between General Conventions.

The Episcopal Church now cooperates with the following important departments of the Federal Council's work: evangelism, research, social service, race relations, international justice and goodwill, Army and Navy chaplains, financial and fiduciary matters, Editorial Council of the Religious Press.

A World Center of Christian Cooperation Emerges

By WORTH M. TIPPY

The author of this article, who is Social Service Secretary of the Federal Council of Churches, has spent nearly six months as a representative of the American churches in helping to develop the International Social Institute in Geneva. He here paints an encouraging picture of the possibilities of international cooperation among the Christian forces.

FEW people in America are aware of the extent to which the federation of Christian forces has become a reality, not only within their own nation, but on an international scale as well. This is most clearly evidenced in Geneva, Switzerland, where I was working during the summer and early fall.

In Geneva, nothing less than an international headquarters of Christian life and work has come into being. The center at Geneva, fortunately, is being created in an ecumenical spirit, with doors open to cooperation with all groups, and the International Labor Office and a large number of international societies are located close at hand.

The International Social Institute and Bureau of Research, an outgrowth of the Stockholm Conference in 1925, has a well-equipped suite of six rooms at 19 rue de Candolle, adjoining the University. Dr. Adolf Keller, the General Secretary, has organized a staff of six persons. These include Oscar Bauhofer, an able young Swiss minister, Miss Louise Vallette, a French doctor in law, who assists in editing and in translating, and Dr. Hans Schönfeld, the German research collaborator. Dr. Georges Thélin, of the Publicity Department of the International Labor Office, edits that part of the information service which relates to labor and industry. His service is without compensation. The Archbishop of Upsala has sent two collaborators during the year for brief periods, Licentiate Ankar and Rev. Mr. Landegren, one to make a study of the International Labor Office library and the other to travel in the Balkans in order to find correspondents.

COUNCIL HAS CONTRIBUTED GENEROUSLY

The Federal Council's Commission on Relations with Religious Bodies in Europe has given generous aid, including the salary of the General Secretary and the loan of my own services during the last six months.

The accomplishments of the Institute in so brief a time should be recognized as considerable. The international magazine of the Continuation Committee,



DR. ADOLF KELLER

Stockholm, has been founded, and a notable list of contributors secured. The *Life and Work Bulletin*, which is the information service of the Institute, has also been started.

The Central Bureau for Relief of the Evangelical Churches of Europe (which is now to become a Bureau of Mutual Aid) is also to be a permanent agency in Geneva, by means of which the evangelical churches of the world may pool their strength and give aid to any hard-pressed sectors in the lines throughout the world.

The other commissions of the Continuation Committee of Life and Work have been carrying on important projects, notably the Commission on Cooperation among Theologians, the Commission on Text-books, the Youth Commission and the Christian Press Commission. Professor Deissmann has been active in arranging interchanges between theological faculties, and visits between countries, as in the Passion Week Conference at Canterbury in 1927, and this year at Eisenach. The World Alliance financed a visit of twenty German theologians and church leaders to England for two weeks in June and July of this year.

As a result of the meeting of the International Missionary Council, held in Jerusalem last spring, a research bureau on the relation of missions to economic and social problems is to be established in Geneva. At a conference between officials of the Social Institute and the Missionary Council, in which I participated, it was agreed, subject to confirmation by the official bodies, that the missionary research shall be in collaboration with the Research Bureau of the Institute, but with its own specialized staff, and with control over its own studies. It is expected that there will be a common suite of offices and a common use of an enlarged information bulletin.

The international staffs of the Y. M. C. A. and the World Student Federation have been in conference on collaboration in research and the possibility of a common building, and it is very much desired. While these discussions were proceeding in Geneva, the International Y. W. C. A. was voting at Budapest to

remove its international headquarters to Geneva within two years. The headquarters of the World Alliance is likely to be removed from London to Geneva in the near future. If a satisfactory common building could be found, an impressive Christian center at Geneva could become an accomplished fact within a short period. To secure a building is difficult, however, since housing in Geneva is taxed by the rapid development of the League of Nations. If I were a rich man, I should welcome the chance to provide this building.

The International Social Institute and Bureau of Research is basic in the Geneva organization. The plan that is taking shape for the Institute is for as many countries as can do so to select and finance collaborators in research, on part- or whole-time ser-

vice. The German and English plan will probably be followed, which is to have each collaborator work a part of the year with his colleagues in Geneva and part of the year conducting and directing studies in his own country, presumably sections of a common study. As this plan is hardly practicable for the United States, it seems advisable for us to furnish a permanent member of the research staff in Geneva. His service will be of the greater value because of our longer experience in research. This is freely recognized abroad. The Germans and the English have already selected their collaborators, and the German collaborator, Dr. Hans Schönfeld, who is a member of the German imperial commission, which is making a scientific and exhaustive study of German industry, began work in Geneva on the first of May.

Federative Tendencies in the English Churches

By SIR MURRAY HYSLOP, *Treasurer*, and REV. THOMAS NIGHTINGALE, *Secretary*,
National Council of the Evangelical Free Churches

THE National Council of the Evangelical Free Churches was the outcome of the feeling that had grown up in the eighties and nineties of the last century that under all the "diversities of operation" of the Free Churches of the Evangelical faith there was an underlying spiritual unity. The leading ministers and laymen of something like a dozen of our principal denominations came together in a fellowship of counsel and common work for evangelization, cooperative national and social service and for the working out of the implications and applications of their common faith.

While the rosy visions of the idealism of the creative period have naturally not all been realized, the coming together has broadened and lengthened the outlook of all the component denominations, and has made the prophetic men and the gifted laity of each church the possessions of all. That has not only made the churches larger churches, but it has made the men larger men. Each denomination has added its fragrance to the bouquet, and has learned to appreciate, and, in not a few cases, to appropriate the characteristic excellences of its sister churches.

The existence of the National Council has converted the Evangelical Free Churches virtually into a "National Free Church," which has joined with the Church of England in making the religious voice of England heard and heeded on such questions as temperance, public morals, Sabbath observance, housing of the working classes and industrial conciliation.

The erection of a million new houses to supply the

shortage created by the war has led to a serious problem of supplying the religious needs of the population in the greatly extended suburbs and in towns and villages growing up in districts undergoing industrial development. The various denominational headquarters took time by the forelock, discussed the situation in interdenominational committees, and in many areas agreed on a delimitation of spheres of influence, with a view to avoiding wasteful and irritating overlapping.

EFFECTS OF URBAN MIGRATION

Economic causes of the last fifty years have led to a progressive migration of population from villages to the manufacturing areas. This has very seriously affected the prosperity of the village churches which have played a most prominent part in the religious life of England, and have incidentally supplied the town churches with a large number of their most successful ministers and devoted workers. The National Council is undertaking a campaign for the revival of the village churches on the line of inducing the town churches to help them by supplying leaders and training workers. It is found that this can best be done along federative lines, regarding the village church not merely as a unit of its denomination, but as a unit of an Evangelical Free Church of England.

Instead of being regarded as an opposition organization to that of the State Church, the National Council has had the effect of creating a better feeling of mutual understanding and appreciation between it

and the Free Churches. There has been a tendency on the Church of England side to admit notable Free Church ministers to the pulpits of the State Church, as when Dean Bell invited Dr. J. D. Jones to preach in Canterbury Cathedral. In some cities, as at Liverpool, a Church Council has been composed of members of the Church of England and the local Free Church Council or Federation, and that Council has planned and executed valuable social and moral reform work.

The present quickened sense of spiritual kinship between the evangelicals of the Church of England and the Evangelical Free Church Council is likely to show its effects in closer cooperation in efforts for education of the young people of the churches in the fundamentals of the evangelical faith, and it may be in efforts to revive religion generally and to counteract the post-war materialism and crazy pursuit of pleasure, which have had an exceedingly prejudicial influence on church-going and on the faith and morals for which the churches stand.

REAL UNITY OF THE SPIRIT

Free Churchmen have a great respect for the venerable Primate of the Church of England, Dr. Randall Davidson, with whom a number of their leaders were on terms of personal friendship during the five years' discussions at Lambeth Palace on the Lambeth appeal for reunion of the churches in England. While the conferences led to an impasse in the requirement that the Evangelical Free Churches must accept the doctrine of apostolic succession through bishops, which they regarded as casting doubt on the spiritual validity of their own ministers, the discussions have had the good effect of promoting more friendly intercourse and cooperation between the Church of England and the Evangelical Free Churches. It was discovered that there was much more unity of the spirit than either side had expected, and that unity has expressed itself in continued fellowship and concerted action.

For several years since the Armistice prominent leaders of the continental churches have visited the conferences of the National Free Church Council, taking part in the discussions thereat, with a view to friendly intercommunication and consultation on matters of common evangelical concern.

A Committee has just been created for Protestant Affirmation and Defense, a work that needs to be done by the coalition of the forces of all the Free Churches.

Although the negotiations for the union of the Wesleyan Methodist Church, the Primitive Methodist Church and the United Methodist Church were imperilled in 1927 by a rally of the opponents at the

Wesleyan Methodist Conference, an agreement has been definitely ratified by the 1928 conferences of the three bodies, and an Enabling Bill will be drafted for submission to Parliament. The consummation of Methodist union in 1931 or 1932 will make the Methodist Church by far the largest of the English Free Churches. It may well lead to a movement toward such a larger union as has been effected in Canada, where the Methodist, Presbyterian and Congregational Churches have coalesced in the United Church of Canada.

COOPERATION WITH CONTINENTAL CHURCHES

The Evangelical Continental Society, which was founded in 1845 as an interdenominational society and has made grants to evangelical churches and organizations, has now been reorganized so as to serve the purpose of a liaison committee between British and European evangelical churches. Further, Harry Jeffs, who has had long editorial association with the *Christian World* and the *Christian World Pulpit*, has accepted the secretaryship of the society, and his many friendships with continental church leaders and his knowledge of several languages will enable him to keep in correspondence touch with the continental churches and the society will, when desired, act as intermediary between the National Free Church Council and other organizations and the continental churches.

Editorial Council to Meet

THE Editorial Council of the Religious Press, which functions as one of the standing committees of the Federal Council of Churches, is to meet in Rochester, preceding the opening of the Quadrennial Meeting of the Council. The first session will be held on Tuesday evening, December 4, and is expected to bring together the editors or other representatives of a large number of the leading church publications of the country.

The two special subjects which will be before the Editorial Council of the Religious Press have to do with the possible development of a central agency for syndicating materials to the religious press and ways and means of strengthening the financial position of the religious press, with special reference to its advertising. Committees dealing with both of these questions have been at work and are to present a report at the Rochester meeting. The Chairman of the Committee on Syndicated Material is Dr. J. H. Horstmann, of the *Evangelical Herald*; and of the Committee on Advertising, Rolfe Cobleigh, of the *Congregationalist*.

How European Churches Cooperate in Life and Work

By ADOLF KELLER

General Secretary, International Social Institute (Geneva)

THE movement for international church co-operation represented by the Conference on Life and Work has made marked progress during the last two years. "The Stockholm movement" has become a much stronger feature in continental church life than in Great Britain or America. The reason for this lies in the fact that Great Britain and the American churches have been concerned for a longer time with federative movements, while, on the Continent, Life and Work represents, for the first time, a cooperative movement on a larger basis.

The period of the preliminaries of the Stockholm Conference coincides nearly with a number of similar efforts on a national scale. In several countries the mutual ties which existed before were strengthened, or new federative bodies were organized, between 1919 and 1926. So in France, Switzerland, Germany, Austria, Czechoslovakia, Poland, Belgium and Spain. The cooperative movement on a national basis stimulated partly the international movement and was, on the other hand, stimulated by Stockholm.

A comparison of the various church federations on the Continent reveals some characteristic features. First of all, there is a strong desire on the part of the constituent bodies to maintain their autonomy and denominational integrity. Organic union has nowhere been taken into consideration, and even in those churches which form a united body, as in Prussia, the distinctly Lutheran or Reformed character of the constituent bodies has been maintained. The churches live peacefully together, respecting their historic and dogmatic differences.

PATTERNED AFTER FEDERAL COUNCIL

Another feature in these national federations is that the constituent bodies, while anxiously protecting their own ecclesiastical autonomy, commit to the Joint Committee of the Federation their foreign relationships. The single bodies had hitherto very little foreign relations outside of their own denominational field. The executive boards of these federations took up, for the first time in many cases, relations, especially with the churches in neighboring countries and with the American Federal Council. In fact, the American Federal Council has served as a model for a certain number of these continental federations, as for instance in Czechoslovakia.

A third feature in these national federative movements is that they generally do not include what are called the missionary churches. With the exception of Switzerland, the continental church federations are

composed of the old national churches, mostly of the Lutheran or Reformed type, not including the Methodist and Baptist bodies doing missionary work in the area of the churches of the continental Reformation. One of the urgent needs is a joint conference between the old national churches and the missionary churches on the possibilities of mutual cooperation.

These national federations were a great help to the larger movement of Life and Work, and to a certain extent made it possible. The German and the Swiss church federations backed the movement from the beginning with all their power and tried to make it not only a movement of executive committees but of the church people. Innumerable parishes take a lively interest in it. The press is paying continuous attention to Life and Work, as may be seen, for instance, in the International Evangelical Press Exhibition at Cologne last summer.

It is characteristic of the continental consciousness not to be satisfied simply with practical work, such as cooperation in the field of social service. The religious mind of the Continent is highly interested also in the theoretical side of the whole problem. A whole literature has thus been produced, giving not only the history of the movement, but also the philosophy of union and federation, a theoretical discussion of the principles underlying all the different tendencies toward union or federation. An ecumenical literature is thus growing, of which the masterly publication of the proceedings and acts of the Conferences at Stockholm and Lausanne forms the nucleus.

The coming in of the Orthodox Churches into the cooperative movement is considered as momentous for the present religious situation on the Continent. At any rate the continental churches are beginning to awake to a new responsibility in connection with these old Eastern churches.

CENTRAL BUREAU HAS AIDED GREATLY

Practical cooperation has hardly been attempted hitherto, except by the European Central Bureau and the Y. M. C. A., for fear of interfering with the desire of these churches themselves to find ways and means toward a rebirth, and also because of something of an impression that in the East the Stockholm movement has not yet gone far beyond the active collaboration of prominent church leaders and has not yet reached in any larger extent the rank and file of the clergy.

Practical collaboration among the continental churches has been greatly furthered by the European

Central Bureau. It has helped to prepare the way toward Stockholm by developing a new responsibility for each other and a new fellowship as expressed in practical relief work and in the undertaking of common constructive tasks, such as social welfare works and a leadership program.

Cooperative interest at the present time, in so far as Life and Work is concerned, is focused in the Social Institute in Geneva. This Institute as well as its magazine *Stockholm* would not yet have come into life but for the active cooperation and high interest of the continental churches. The German Church Federation was the first to assume the financial responsibility for the Review and to send a collaborator to the Institute; others followed.

The immediate tasks of the cooperative movement in so far as the Continent is concerned include the following:

1. Information is a primary need. The churches still know very little about the nature of their social

problems, about their methods in social welfare and social service. Social research is hardly known to them.

2. The great problem for such cooperation is to prepare and assure a mutual comprehension of common tasks between the original Lutheran and Reformed bodies. The practical collaboration of both, in the European Central Bureau, has been a new practical feature in European church life.

3. It is momentous also to open real discussions of cooperative problems between European and American churches. The first period, that of mutual discovery and of friendly handshakings at international conferences, is passed. Now comes the harder problem to discuss the existing differences in character and conception of church life, to complement the different sides of our church life by the characteristic gift of the other group, to exclude all suspicion of an assumed direction and to find a common task.

Religious Education as a World Force

TWO outstanding, epoch-making events took place during 1928, whose influence upon religious education is likely to be increasingly significant in the future, the Jerusalem Meeting of the International Missionary Council and the Los Angeles Convention of the World's Sunday School Association. The printed reports of these two meetings are now available.*

The second volume of the Jerusalem report deals with religious education. Part I consists of a "Preliminary Paper" in which Dean Luther A. Weigle and J. H. Oldham present the theory of religious education, interpreting its scope and function against the background of world problems and present tendencies. Statements setting forth the needs of India, Ceylon, China, Japan and Africa follow. These statements were notable for their breadth of view, their emphasis upon the fact that a distinction must be made between *education*, which is an inner experience, and *formal processes*, such as memorizing, catechizing, text-book study and the like, which, at best, are a means toward an end. The tendency toward secularism in public education in all countries is recognized and the responsibility is laid upon the churches for supplying the religious element in education.

The aim of such education, as defined at Jerusa-

lem, is a platform upon which all Christian agencies can stand: "to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief and doctrine."

The Los Angeles Convention, following so soon after the Jerusalem meeting, began at once to build upon the foundation there laid. Through the "seminar conferences" (a unique feature of the Convention) principles similar to those enunciated at Jerusalem were discussed in their application to the curriculum, vacation schools, week-day education, leadership training, organization and special problems. The conditions and needs peculiar to the different countries were studied in groups made up of their nationals. In the general sessions the speakers dealt with the concrete problems met with by religious teachers everywhere and especially those growing out of the relation of the religious education movement to the missionary enterprise.

* Jerusalem Meeting, International Missionary Council, 8 Vols., New York; Thy Kingdom Come, World's Tenth Sunday School Convention, World's Sunday School Association, New York.

Church Federation Advances in European Countries

Few in our own country realize the extent to which church federation has developed in other lands, or the influence which the Federal Council of the Churches of Christ in America has had in stimulating this cooperative movement in other parts of the world.

Anything like a full narrative of this trend toward larger unity would find it coming to organized expression in every continent. As illustrative of the currents of progress in a single continent—Europe—the BULLETIN is happy to present articles describing what is happening among the churches of four nations.

I. IN FRANCE

By ANDRÉ MONOD

Director of the French Protestant Committee

THIS year, on Easter Monday, were dedicated the two churches of Hargicourt and of Templeux-le-Guerard, once the scene of the worst devastation of the war. This was the final step in a far-reaching program, which made possible the rebuilding of the churches at Rheims, Verdun, St. Quentin, Arras, Compiègne, Wanquentin, Chateau-Thierry, etc., all with the help, often very extensive, of American gifts secured through the Federal Council's Commission, of which William Sloane Coffin was Chairman. This restoration of 80 ruined Protestant churches in France alone, with 28 parsonages and 29 other buildings used for religious purposes, is indeed a wonderful example of the results of mutual aid among Christians of all lands.

At the same time, our missionary enterprises, our theological faculties and our schools were passing through a very serious crisis, for they had to maintain the level of their budgets by means of a depreciated currency, which finally fell to one-fifth of its value. France, formerly a creditor nation, was now a debtor nation, with all her resources mortgaged for several generations. The unique value of American aid during these difficult years was that it was a work of charity and also of justice. The Federal Council of the Churches of Christ in America had the rare ability and kindness to place at the disposal of the federated Protestant churches of France and Belgium substantial sums. These filled in the gap between two extremes: on the one hand, the very substantial aid given for purely humanitarian purposes; and, on the other hand, the gifts which were used to support individual denominations.

The total amount, principally from American sources, received and distributed by the French Committee on Protestant Federation and Mutual Aid in France and Belgium, was 9,757,570 fr. and 97 c. (French francs), or about \$500,000 in ten years. This

was a unique enterprise in the history of our churches. Nevertheless, the Christians of France and Belgium were first able to help themselves, since the budget of their churches and their various enterprises, made up of voluntary French and Belgian contributions, exceeded 50,000,000 French francs, or \$2,500,000 each year. The help, so necessary and so much appreciated, which came to them from outside, was able to make up only in a small degree for the losses arising from the war, losses in men and in resources, tragically serious for religious groups and minorities which have often been forced to take the defensive in the course of their history.

Even today, now that the franc has become stable, our churches and all their undertakings are far from being free from a serious financial crisis. This crisis arises from the fact that they cannot command the resources in themselves which they were able to command before the war, and, as everyone will understand, there is need for still greater resources today.

We have other reasons for thankfulness to our American friends. Twenty years before the war, in France, the idea of a federation of Protestant churches was launched and made some headway; the crisis, both financial and moral, caused by the abrupt separation of Church and State, a crisis which was particularly serious for our churches, which had barely been able to reorganize themselves after the centuries of persecutions and proscriptions, was an urgent call to strengthen our ties through a federation. Then the American Federal Council was organized. This example and the help so promptly organized and so efficiently administered to our churches by the Federal Council explains in large measure the development of the federation in France, which gathers together today all the Protestant churches of France and unites them in defense of their common interests as well as in varied activities under the direction of a dozen specialized commissions.

Two important dates stand out in the development of this fruitful cooperation between France and America: first, December, 1918, when, at a conference

held in Cincinnati, between Dr. Charles S. Macfarland, Secretary of the Federal Council, and Army Chaplains Georges Lauga and Victor Monod, sent by the French Federation, an agreement for mutual aid was entered into, of which we now, at the end of ten years, are seeing the remarkable results. Then, August 28, 1922, when Dr. Macfarland handed to M. Edouard Gruner, President of the French Federation, the keys of the great building at 47 rue de Clichy, which houses today all the work of the Federation, as well as of the principal church unions. This building, the generous gift of Americans, is a memorial of the years of reconstruction and also a visible sign of the alliance which has become a reality in France among all the reformed churches.

II. IN GERMANY

By D. KAPLER

President of the German Evangelical Church Federation

THE German Evangelical Church Federation includes all the German evangelical churches, twenty-eight in number. Among its many important tasks, that which will be of most interest to Americans is doubtless the responsibility of maintaining the relationship of German Protestantism to the Protestant churches abroad.

The importance attached to this work by the Federation is evidenced by three resolutions passed at its initial meeting in Wittenberg, on May 26, 1922. On receipt of an official message from the Federal Council of the Churches of Christ in America, an appreciative answer was voted and immediately dispatched. Furthermore, two invitations to international conferences were accepted. One was to the conference at Copenhagen for the consideration of the distressed condition of European Protestantism; the other to Helsingborg to prepare for the Universal Christian Conference on Life and Work. In the work growing out of these two conferences the German Church Federation has since taken a vigorous part.

At the second general assembly of the Federation in Königsberg, Prussia, June 17-21, 1927, the report of the Church Committee showed a surprising number of contacts existing between German church leaders and those of other lands throughout the world—contacts which since that time have greatly increased. The survey also showed the promising beginnings of much fine international work of a practical character. This new cooperative ecumenical approach of the churches to the grave tasks of the present day is a new feature in church history, opening up a hopeful outlook for the future.

All the leading Christian personalities who as-

sembled during the course of the past few years in Stockholm, Lausanne and Jerusalem, have felt the reality of their unity in Christ, the one and only Savior of the World, notwithstanding the great contrasts between the nations in regard to politics and economics, notwithstanding the differences between races and confessions. Such an experience has strengthened their belief in the supreme power of the Holy Spirit, has stirred up their love in the service of suffering humanity and has filled them with new hope as to the coming of the Kingdom of God.

III. IN SWITZERLAND

By ANDRÉ BOUVIER

French Pastor in Zurich, Switzerland

THE war which divided Europe laid upon the shoulders of neutral Switzerland a glorious task of relief and charity. The attention of other churches was called to the possibilities of the Swiss churches for peaceful action toward reconciliation. The Federal Council of the Churches of Christ in America realized that a bridge could be laid between America and evangelical Europe through Switzerland. Dr. Adolf Keller was sent to the Cleveland meeting of the Council as a delegate of the Swiss Conference and of the Government. Thus the Swiss Federation was formed in 1920.

The Protestantism of Switzerland became a unit on a democratic and federative principle. The Church of this country is a true mirror of the constitution of the State, a commonwealth of cantons in which the local differences do not prevent a collective unity of the whole. The State churches of every canton are represented in the Federation, but the free denominations, religious societies and associations have also the right of membership.

The first act of the new Federation was to collect important funds for the churches under the cross—first in Germany, France and Austria—afterward in other countries. Switzerland became the seat of numerous conferences in which the former enemies could meet together and rebuild the Christian fellowship. At the Bethesda Conference, Copenhagen (1922), the Secretary of the Swiss Federation could present a valuable report on the situation of all the churches of Europe—the first inquiry of this kind in which officials of all the churches had cooperated. The Central Bureau for Relief of the Evangelical Churches of Europe was created in Zurich, in order to centralize the funds and to organize the work. These new relationships offered new horizons to the Swiss Federation, and the Central Office at Zurich became an important factor in the union of Christendom, in the field of charity and relief.

The Federation represents the Swiss churches in internal as well as in external affairs. The political bodies of Switzerland welcomed the creation of such an organism, which could raise the voices of the churches to the supreme courts of the country in questions concerning the moral and social welfare of the people. The contact with the missionary societies had also for result the creation of a central body in which all societies of missions which work in Switzerland are represented. In a similar way, all the bodies concerned with home missions and evangelization have been united, an Association of the Religious Press has also been created, and the "Church Museum" has been developed.

The Swiss Federation has decided to erect a valuable monument to the memory of Zwingli, on the four hundredth anniversary of his birthday, 1931. At Zwingli's birthplace, Wildhaus, a home is to be built for the youth movements of Switzerland.

The Swiss Federation did not choose the task of international relief, but it could not escape it; the privilege of being in the center of Europe, a neutral country, friendly toward every people and open to every endeavor toward reconciliation, made it a duty for the Swiss churches, and this very duty is proving the largest impulse toward progress in federation.

IV. IN CZECHOSLOVAKIA

By DR. JOSEF HROMADHA

Professor of the Theological Faculty of Prague

IN 1927, the Protestant churches of Czechoslovakia formed themselves into a Federation. Preparations had been going on since 1923. The first steps for such an organization, however, go back to a much earlier date. In 1903 a society called the "Union of Constance" had been founded, which was an expression in some degree of the unity of Czech Protestantism and assumed the protection and the defense of the interests of the Protestant churches in the country.

Czech Protestants have always been conscious that they represented the most glorious national tradition, incarnated in Hussitism and the Bohemian (Moravian) Brethren (Unitas Fratrum). The greatest Czech of the nineteenth century, one of the most famous historians, Francis Palacky, came from their midst, and to one of their churches belongs Masaryk, the leading spirit of the present time in Czechoslovakia. But, in spite of all this, Protestantism has remained uncomprehended and little known among the Czech people.

Assaults directed in 1903 against the Czech Protestants showed them the necessity for *rapprochement*. Perfect harmony did not always reign among them.

The Calvinists and the Lutherans formed two independent churches. In the second half of the nineteenth century, three small churches had been formed with an intensive and well-defined plan of action, the Union of Brethren (Moravian), the Congregationalists and the Baptists. The disputes between the large and small churches were often sharp and painful. But by the beginning of the twentieth century the Protestant churches had realized more deeply the religious, moral and civil part which they had to play collectively, and the war made the last traces of mutual misunderstanding disappear. In 1915, the Protestant Czechs celebrated in common and in a worthy fashion the fifth centenary of the death of John Hus, who died a martyr's death at Constance. And when, in October, 1918, the hour of national liberation came, the two principal Protestant churches, the Calvinists and the Lutherans, of Czech nationality united into one single church, that of the Bohemian Brethren.

The Czech Protestants have always cherished the conviction that the Czech Reformation has its own permanent and universal value. This consciousness of their own religious history has favored the drawing together of the Czech Protestant churches immediately before and after the war. This unique religious tradition and spirit exerted a very strong influence upon the spiritual life of the Czech people. A strong religious movement arose after the Great War all over the Czech country and drew a great number of former Catholics to the Protestant churches. Especially in the west of Bohemia, many new congregations have been built out of those converts who left the Roman and joined the Czech Protestant churches. The number of the members of the evangelical Church of Czech Brethren increased from 160,000 to 255,000.

Up to the present time, the effort toward union has not met complete success. Out of nine churches, only six have joined the Federation. Nevertheless, the Federation of the Czechoslovakian Protestant churches brings together about 700,000 out of a total of one million Protestants in Czechoslovakia. (The total population of this country being, in 1921, 13,600,000.) It is to be hoped that the churches which still remain aloof will become members of the Federation. The work which it has to accomplish is vast: to realize the unity of Protestantism in its entirety, to abolish the misunderstandings and divisions between the various churches, to bring about the victory of the great truth of the Reformation, to fight for liberty of conscience and for the triumph of the Christian ideal in moral, social and political life, and to take its part in the heavy tasks which Christianity has to accomplish in the world.

Teaching World Friendship

AT THE meeting of the Committee on Education for Peace, which was held at the office of the Federal Council, in New York, October 31, many encouraging reports were brought concerning the place now being given to peace education in the teaching program of the churches. Some of the more important aspects are summarized as follows:

Great denominational national gatherings, such as the General Conference of the Methodist Episcopal Church, the Presbyterian General Assembly, and the General Convention of the Episcopal Church, have made strong statements calling upon their constituencies to give their moral support to the movement to secure world peace.

The widespread participation of the churches in the nation-wide projects for world friendship with the children of Japan, and more recently with the children of Mexico, is most gratifying and has met with extraordinary response in both cases.

There is a vast amount of quiet but effective work which is beginning to be done and needs to be developed through the regular programs of the churches in developing better understanding and appreciation between members of different races and nations and in building up attitudes of goodwill and cooperation, which will find expression at first in local situations and then over wider areas.

IN SUNDAY-SCHOOL LESSONS

As an illustration of what may be done to integrate peace education in regular lessons of the church school, the report from three large denominations, Congregationalist and Methodist, North and South, showed in detail the plan which has been followed in the revision of the International Series of Graded Lessons. The interpretation of special days, such as Christmas, the utilizing of opportunities of practical friendship in the local community, description of the work of the Red Cross, Near East Relief and medical missions, the stories of heroic endeavor by representatives of other races and nations, the importance of inventions which help to bind the world closer together, the stories of children of other lands, the discussion of Christian ideals in their bearing upon international understanding, and the study of plans for promoting peace, such as the League of Nations, the World Court and the Kellogg Pact, are illustrations of the method.

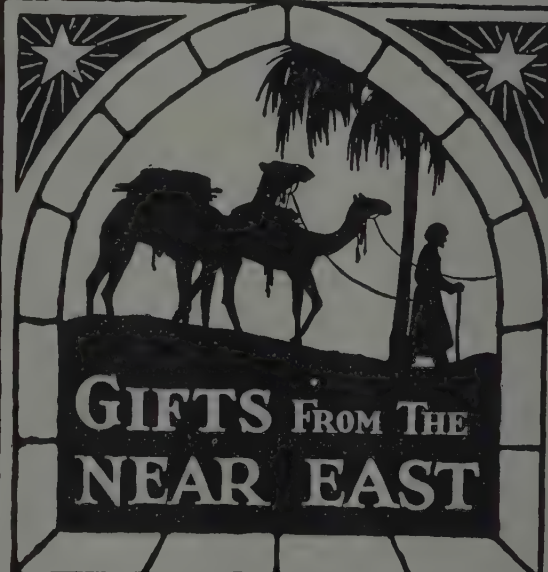
In addition to these emphases in the church school lessons, some thirty titles of stories bearing upon life in other lands and upon efforts to secure peace have

appeared in a large number of the weekly story papers which have a wide circulation among the Sunday-school children.

LOOKING TOWARD THE FUTURE

A Committee on Objectives for Peace Education for Young People has done some very thorough work in testing the present attitudes of young people toward war and peace. Its further plans include:

- (a) Studying the curricula now in use in local churches, with a view to determining the effectiveness of the churches' present practice in peace education.
- (b) Establishing experimental or tentative criteria for the selection of materials at



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present available for peace education; selecting materials, by the application of these criteria, for experimental use in selected churches with instruments to test their educational effectiveness; and building up, as the ultimate object of this process, curriculum specifications, for peace education through the church school.

The Sub-Committee on Education for Peace in Colleges and Universities has made an extensive survey of this field. From this study it appears that military training is not the only and by no means the major expression of the interest in international affairs. Many colleges provide courses of study, dealing with various aspects of international rela-

tionships, in their regular departments of Political Science, Geography, Economics, Ethics and Psychology. Some of them report special lectures on international affairs from their own faculty members or from visiting lecturers. Exchange professorships with institutions of higher learning in foreign countries; visitation tours of American professors and students as the guests of foreign governments; scholarships for American students in foreign universities; the bringing together of students in foreign relations clubs, world fellowship leagues, and student world peace organizations; student forums and debates—these are some of the typical methods which colleges are using.

BENJAMIN S. WINCHESTER

United Service in Porto Rico

AFTER the Panama Congress, held in February, 1916, a Regional Conference was convened in San Juan, Porto Rico. It was felt then that the time had arrived when the evangelical forces should be more closely united in their common task. As a result, the Evangelical Union was formed. This is the coordinating agency of the following churches: Baptist, Christian, Congregational, Disciples of Christ, Methodist, Presbyterian, United Brethren and Union.

Its influence is far-reaching. It allies itself with positive uplifting forces, yet fails not to register its disapproval of and opposition to those measures which do not tend to individual and social well-being. Its efforts to create high Christian ideals have been signally blessed. It was a determining factor in the prohibition campaign of 1916. During the war, it rendered valuable service along social purity lines. In 1920, through its Social Welfare Committee, it gathered more than \$3,000 for the construction of a cottage for the Insular Tuberculosis Sanatorium. In 1922, an intensive evangelistic campaign, denominated "Porto Rico for Christ," was conducted throughout the Island. A plan was formulated in 1925 for giving special attention along religious and social lines to the leper colony and the inmates of the Insular Tuberculosis Sanatorium.

The "Porto Rico Evangélico" enterprise, with its weekly paper (with a circulation of 5,000), bookstore and printing plant, the Evangelical Seminary (the training school for ministers), and also the Summer Conference, organized in 1920, are under the care of the Evangelical Union.

The hurricane of September 13, 1928, caused great damage to the properties of the churches of the Evangelical Union. Sixty-eight church buildings and

eleven pastoral residences were destroyed and seventy-four church buildings and eighteen pastoral residences and other buildings suffered serious damage. The total loss is approximately \$160,000. It is estimated that the total loss in the Island is about \$100,000,000. The killed number 255, the injured more than 1,000, and the homeless about 500,000.

CHAPLAIN'S COMMITTEE MEETS

THE General Committee on Army and Navy Chaplains held its fall meeting in Washington on Thursday, October 18, under the chairmanship of Rev. W. S. Abernethy.

Approval was given to a petition to Congress for the erection of a chapel at Fort Ethan Allen, Vermont, for strengthening religious work at that post.

A proposed bill designed to strengthen the work of the Army chaplain was given special attention.

The publication of an illustrated pamphlet, descriptive of the history of the Army and Navy chaplains, was authorized.

The Committee arranged for a delegation to be present and to place wreaths at the Tomb of the Unknown Soldier and the Chaplains' Cenotaph, in Arlington, on Armistice Day.

Plans were discussed for providing a more adequate supply of literature for the use of the patients at the Walter Reed Hospital.

WASHINGTON COMMITTEE

On October 19, the Washington Committee of the Federal Council met at its office in the Woodward Building, under the chairmanship of Bishop William F. McDowell, and considered its relationship to current programs of the Federal Council.

HOW WE ARE TREATING THE INDIANS

IN 1926, the Secretary of the Interior requested the Institute of Government Research to make a survey of the condition of the Indians. This report (*The Problem of Indian Administration*, Baltimore, Md., Johns Hopkins Press, 1928, \$5.00) contains much valuable and but little-known information. It has frequently been charged by certain groups that the Government is deliberately undermining the health, morale and economic status of the Indians. These extreme charges are not borne out by the report. It does, however, substantiate very grave charges of lack of vision, sheer carelessness, and false economy based, seemingly, on the theory that "anything is good enough for the Indians." One statement reiterated in almost every chapter of the detailed report is this: "The Indian Service is a starved service."

Almost every activity of the national Government for promoting health among the Indians is "below a reasonable standard of efficiency." Lack of adequate appropriations is the fundamental cause. There are too few doctors, nurses and dentists, and low salaries have resulted in poorly trained employes. Apparently the Government has assumed that since the Indians' standard of living is very low "it is unnecessary to supply them with facilities comparable with those made available by states, municipalities and private philanthropists for the poorest white citizens of progressive communities."

DEATH RATE ABNORMALLY HIGH

The death rate among the Indians is very high. Even the inadequate records available show that there are more than twice as many deaths per 1,000 of population among the Indians as among the general population. The Indian tuberculosis death rate is 6.3, as compared with 0.87 for the United States registration area.

A change in point of view is "the most fundamental need in Indian education." Boarding schools are operated on a basis "below any reasonable standard of health and decency." A real program of adult education is much needed. The report urges that the Indians be taught how to farm, that a campaign be carried on to eliminate illiteracy among them and that they be taught independence and reliance upon their own efforts.

Bad economic conditions are general, even in tribes with large potential resources. They have lost much of the old Indian culture without having fully assimilated white standards. For the most part, the Indians are very poor. Such statistics as are avail-

able show that the annual per capita Indian income, tribal and individual, for 97.8 per cent of the Indians is less than \$500; for 71.4 per cent it is less than \$200. This figure does not include the value of certain wild products with little or no commercial value. Individual income is even lower; 83.9 per cent have a per capita individual income of less than \$200.

COOPERATION THE GREAT NEED

The outstanding need in missionary activities is cooperation between the Government and the missionaries and between the different denominations working in the field. Some of the missionary activities the survey staff considers are "of an extremely high order," particularly some of the schools. But, it believes, missionary work should be restricted to "work that can be adequately supported and for which high standards of personnel can be maintained."

The work of the missionaries, like that of the Government, has had but little effect on home and family life of the Indians. It seems that "the missionaries have placed their main reliance for reaching the adult Indian upon the traditional church activities, conducted in much the same way as are activities for white church members." The survey staff believes that "the Protestant missions could, without sacrificing the advantages of individual effort and local control, achieve certain obvious advantages of organization by pooling their interests in some interdenominational committee for Indian work similar to the Committee on Cooperation in Latin America."

(A more detailed review of this compendious volume is found in *Information Service*, published by the Federal Council's Research Department, for October 27, 1928.)

STEWARDSHIP COUNCIL TO MEET

ON DECEMBER 3 and 4, the two days preceding the opening of the Quadrennial Meeting of the Federal Council in Rochester, the United Stewardship Council will be holding its yearly session under the chairmanship of Rev. J. E. Crawford of the Methodist Episcopal Church, South. The United Stewardship Council is an independent body, bringing together the representatives of the various denominations charged with the responsibility for education in stewardship.

The first session will be held on the morning of December 3, at 9:15; the closing session on the afternoon of December 4.

Week of Prayer for New Year

IN ACCORDANCE with its practice for many years, the Federal Council's Commission on Evangelism has issued a call for the observance of the first week of the new year as a special week of prayer. This is done in collaboration with the British Section of the World's Evangelical Alliance, with a view to securing unity of meditation and intercession throughout the English-speaking world.

FOR USE IN FIFTY COUNTRIES

The call to the observance of the week, as issued by Dr. William Horace Day, Chairman, and Dr. Charles L. Goodell, Executive Secretary of the Commission on Evangelism, is in part as follows:

"To the Churches of Christ in America:

"The Federal Council of the Churches of Christ in America joins with the World's Evangelical Alliance of Great Britain in inviting all the churches and followers of Christ to unite in a 'Universal Week of Prayer' at the opening of the new year. The devotional program here presented will not only be circulated through all English-speaking lands but will be translated for use in over fifty countries.

"The prophets were surely right when they said

the people perish for lack of vision. Israel lost its sense of proportion, secondary things were exalted to a place of primary importance, and God gave them meagerness of soul. Is this not true today? 'While thy servant was busy here and there,' might be said of many Christians, who, while maintaining all the outward activities of a Christian life, have nevertheless lost their vision, lost their first love, and consequently lost the Divine fire and power for service. Meagerness of soul shows itself in an activity that crowds out the quiet hour, and in a service that loses the controlling sense of the abiding presence of Christ.

"We are called this New Year to learn afresh the source of power for service. Jesus said, 'Ye shall receive power . . . tarry ye.' The Holy Spirit is waiting, if we will have it so, to equip us for all the year may hold for us of life and service. His power is adequate to every need we face, and the challenge of the hour is for a Pentecostal blessing that will open the way to a world-wide spiritual revival."

A pamphlet, giving the topics for the successive days of the week and suggestions for thanksgiving, confession and prayer, can be had from the Federal Council of Churches at \$1.50 per hundred.

Japanese Statesman in New York

ON HIS WAY home from Paris where, on behalf of the Japanese Government and people, he signed the General Pact of Paris on August 27, Count Yasuya Uchida spent a few days in New York. At a dinner given in his honor on October 2 he made a statement regarding Japan's Manchurian policy which those who heard it declared to be the most definite commitment of the Japanese Government for a policy friendly to China that has yet been made.

After sketching Japan's history and special relations to China and Manchuria, and her urgent need of having peace preserved in the Far East, he said, in part:

"Japan is not China's keeper. We can only watch patiently and wait for the emergence of a unified China and a stable, responsible government. . . . As to Manchuria—the concern of Japan for the maintenance of peace and order is naturally more pronounced. Japan has no design against China's sovereignty in Manchuria, nor does she care to set up any particular régime in that region. All she desires is that that region be kept under the control of a government which is capable of preserving peace and order while fulfilling treaty obligations and respecting the lives and property of foreign residents."

Regarding American-Japanese relations he expressed satisfaction that "the relations of amity and goodwill since the beginning are becoming ever more cordial and intimate. . . . There are no vexatious issues between us—the only thing to which I may possibly make exception being the question that arose from your Federal law governing immigration. However, we have abiding faith in the sense of justice and fair play of the American people and we are confident that a satisfactory solution will be reached in due course."

Report on Marriage and Home

THE first report of the Committee on Marriage and the Home will be presented to the Quadrennial Meeting of the Federal Council by the Chairman, Bishop James Cannon, Jr. It will deal with Ideals of Love and Marriage and will, in addition, offer concrete suggestions to the churches. The report will be published promptly as a pamphlet for general distribution. The Committee is also taking up contacts with young people's societies, women's organizations and educational officials of the denominations.

FORUM ON JEWISH-CHRISTIAN RELATIONS

ON NOVEMBER 4, the Madison Avenue Methodist Young People's Forum, in New York City, studied the religious and social life of the Jews. Dr. Abraham Burstein, an Orthodox rabbi, described "the stream of Judaism through the ages" as he recounted Jewish ideals. He referred to the persecutions the Jews have suffered through the ages, even to the social ostracisms and violent pogroms of our own times. The audience developed a new understanding of Jewry.

Rev. John Vollenweider introduced Rabbi Burstein's forum as an attempt on the part of Christians to gain an intelligent liberalism toward people who differ. The rabbi closed the forum by stating that if many churches would look into Judaism, as the Madison Avenue Methodist Episcopal Church was doing, they might find nothing to fear and much to gain in claiming the friendship that should exist between Christians and Jews. He added his opinion that the Federal Council's Committee on Goodwill between Jews and Christians is a significant educative influence. Dr. M. H. Harris, reform rabbi, will continue this round-table discussion at Madison Avenue on December 2.

The Committee on Goodwill between Jews and Christians cooperated in arranging this forum. The Secretary invites inquiries from people who are interested in the relations of Jews and Christians in their local communities.

HOME DEDICATION DAY

PROFESSOR H. AUGUSTINE SMITH, of Boston University, is responsible for promoting again this year the observance of Home Dedication Day, which falls on Wednesday, March 27, 1929.

The objectives of the day, as defined by Professor Smith, are:

"The vitalizing of home life in the midst of club life, dining out, jazz parties, movies and joy rides.

"The checkmating of divorce through the re-establishment in the home of sweet reasonableness, romance, beauty and religion.

"The beautifying of the home through the fine arts, particularly through pictures and music, excellent copies of famous masterpieces being installed and increasingly good music being performed, and only the best heard over the radio.

"Understanding anew between parents and children.

"Love for other folk than our own—a day of obvious world comradeship, irrespective of race or color, a day for making home life the most beautiful experience in the world."

Fuller information can be obtained by writing to Professor Smith at 20 Beacon Street, Boston, Mass.

LEGACIES

For the information and use of those who desire to make bequests to the FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, and thus to perpetuate its work, when their own personal efforts are ended, the following form may be used:

I give and bequeath to the FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, incorporated under the laws of New York, the sum of _____ dollars for its general purposes (or a special purpose may be stated).

Legacies may also be left to the COUNCIL in trust, the income only to be used. In case it is desired to give real estate, the following form may be used:

I give, bequeath and devise to the FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, incorporated under the laws of New York, the following described property, to wit: _____

Glimpses of Interdenominational Life

Trends in Student Life

Nine factors in modern student life in the United States which have an important effect upon religious work were listed in the report of the Student Division to the National Council of the Y. M. C. A. in October. These nine factors are:

1. Growth of individualism and the breakdown of college spirit. No longer is any campus-wide student activity or organization receiving general support.
2. Genuine interest in religion. It is probable that seldom, except in time of great spiritual vitality, has there been greater general interest in religion among college students than today.
3. Interest in religion as "philosophy" and "experience," not as "challenge." Students are approaching religion through their minds and their feelings but not through their will. The attractive words are "interpretation," "explanation," "self-realization," "unity"; but not "duty," "obedience," "conscience," "sacrifice" or "the Will of God."
4. Revival of worship. A particular feature of the type of current interest is the reawakening of a spirit of devotion.
5. Impatience with ecclesiasticism in all forms.
6. Discussion of religion, as such, rather than Christianity.
7. Relativity of moral standards: confusion in life philosophy.
8. A spirit of relentless realism.
9. A search for a fuller experience of life. There is present today a strangely unsatisfied hankering after some deeper and steadier experience of life which it is believed religion may be discovered to provide.

Census of Federated Churches

According to the report of the 1926 Federal Census, there were 361 federated churches in the United States in 1926, with 59,977 members. A federated church is one made up of two or more denominational organizations or units, each maintaining a separate membership and perhaps some other separate activities. The federated church acts as one body, however, in the holding of religious services and usually in the maintenance of a Sunday school and in most or all social activities.

There were 86 churches, each made up of a Congregational unit federated with a Methodist Episcopal unit; 40 churches represented the federation of a Congregational with a Northern Baptist unit; 27, the federation of a Methodist Episcopal with a Presbyterian unit; 22, the federation of a Congregational with a

Presbyterian unit; and 17, the federation of a Methodist Episcopal with a Northern Baptist unit. Many of the remaining churches represented the federation of a unit of one of these denominations with two or more other denominational units. Other denominations frequently involved in the make-up of federated churches include Unitarians, Universalists, Disciples of Christ and the Christian Church.

The total expenditures, as reported by 354 churches, amounted to \$1,272,455, including \$1,082,730 for current expenses and improvements, and \$189,725 for benevolences, missions, etc.

Denominational Leaders in New York Consider Overchurching

The chief executives and field administrators of ten denominations doing work within the State of New York met in Syracuse on November 7. Besides providing a means of better personal acquaintance on the part of the various representatives, the conference was devoted to a consideration of the need of cooperation and the formulation of policies that would have the approval of all. Much attention was given to the problem of overchurching and neglected fields. The relative merits of the different methods of securing a union of religious forces for communities, such as an exchange of fields, the federation of churches and the union or independent church, were discussed at considerable length. The latter form was considered less desirable because it tended to increase denominations and at the same time cut the local churches off from the various types of general service and made for an individualism which could only be overcome by setting up other outside interests, sure to be of no more merit than those rejected.

The meeting was called under the auspices of the Commission on Comity of the New York State Council of Churches.

Foreign-Language Scriptures for Newcomers

The American Bible Society is cooperating with the Bureau of Reference for Migrating People of the Home Missions Council and Council of Women for Home Missions in providing for the distribution of diglot foreign-language scriptures to foreign-speaking newcomers. This will serve as a spiritual introduction for the minister or church worker who has received the name of an immigrant foreign-speaking family from the Bureau of Reference for Migrating People. Diglot scriptures are in two languages, English and a foreign language, both appearing on one page. The gift

of such a copy of the scriptures, which can be read in the newcomers' own language, may serve to reawaken interest in the Book of Books, help them to connect with a church in the new home, exert an influence for good, and acquaint them with the English language.

The American Bible Society has supplied the Bureau of Reference for Migrating People with special request blanks for the use of ministers to whom the name of a foreign-speaking family is sent. This enables the minister to forward a request for a particular diglot, direct to the branch agency of the American Bible Society nearest him.

Massachusetts Cares for Public Institutions

The Massachusetts Federation of Churches is doing pioneer work in relating the churches more effectively to the spiritual care of the patients in public institutions. A chaplain giving full-time service to the institutions at Rutland, Mass., including the United States Veterans' Hospital, the State Prison Camp and Hospital and the Central New England Sanatorium, is supported by the Federation. Included in his ministry are personal visitations from bed to bed and a program of worship every Sunday.

A conference of all the chaplains, full- or part-time, in the public institutions of the state was held in the spring for the purpose of helping to reinforce them in their work.

A Church Institute in Human Relations

On November 13-15, the Episcopal Diocese of Southern Ohio inaugurated an experiment in helping parents to establish better relations with their children and a higher quality of family life. Experts in the field of psychology and social work addressed the parents and led discussions. A visit was made to the juvenile court of the county, in order to give parents first-hand experience with problems of delinquency. Another visit was made to the psychological clinic of the Council of Social Agencies, for the purpose of studying specific cases of children in conflict with their environment.

This undertaking was carried on under the initiative of William S. Keller, M.D., a layman of Cincinnati, who has for several years been giving generously of his time in helping the churches to be more effective in practical social work. During the past summer, he conducted a training school for students for the ministry, designed to give them first-hand experience in social work, in connection with the agencies of Cincinnati. This

"internship in applied religion," as Dr. Keller terms it, had 18 future ministers engaged in a combination of work and study in Cincinnati, looking toward larger social sympathy and social intelligence.

The Church and the Y. M. C. A.

In the *Association Forum* (Buffalo, N. Y.) for October, Rev. Ross W. Sanderson, Joint Secretary of the Council of Churches and of the Y. M. C. A. in Wichita, Kansas, presents a stimulating analysis of the present relationship between the Church and the Y. M. C. A. in local communities, raising questions which need to be considered on both sides. The article raises such fundamental issues that the BULLETIN hopes to reprint it in the January number.

Council on Spanish-Speaking Work

The Interdenominational Council on Spanish-Speaking Work held its annual meeting at Pomona College, Claremont, California, November 14-16. It brought together the representatives of the various denominations carrying on work among Spanish-speaking peoples. Among the important topics discussed were: Religious Education, The Training of Leadership and the Foreign-Language Information Service. Two topics on which both the affirmative and the negative points of view were presented were: "Should the Quota Be Applied to Mexico?" and "Should Mexicans in the United States Become American Citizens?"

Y. W. C. A. in China Becomes Chinese

The transfer of responsibilities to the indigenous leaders has taken a rapid development in the Y. W. C. A. of China. In 1923, it had 35 Chinese secretaries in service, and 56 foreigners; in 1928, there were 46 Chinese and 23 foreigners.

Chinese Christians Fight Narcotics

The Chinese Christians in all the provinces of China are always at the front in the fight to eliminate the culture of opium and the use of narcotics in their country. The Christian National Council has appointed a special commission to occupy itself solely with these problems, at the head of which is Pastor K. T. Chung. This commission invited the Chinese churches to take part in the Week Against Opium, from the first to the seventh of October.

University of Chicago Launches New Religious Plan

Gift of one million dollars to the University of Chicago "to promote the religious idealism of the students of the

University and of all those who come within its gates" was announced by John D. Rockefeller, Jr. on October 28, at the dedication of the University Chapel. Professor Arthur H. Compton, physicist, who last year was co-winner of the Nobel prize, dedicated the Chapel "to the worship of God," as a house where "people of the school and people of the city, all worshipping together, may find that they are one."

Acting-President Frederic Woodward, giving the opening address, compared the Chapel to the "choicest monuments of medieval religion."

John D. Rockefeller, Jr., speaking as the representative of his father, praised the religious attitudes which have grown up during recent years as being at once honest, tolerant, and idealistic. Pleading for a greater devotion to Christ as a model, he assigned quarreling between adherents of the various denominations as the cause of widespread religious perplexity and doubt among young people.

Rev. Charles W. Gilkey, formerly pastor of the Hyde Park Baptist Church, was installed as Dean of the Chapel.

The University Board of Social Service and Religion, which is responsible for the uses of the new structure, is composed equally of faculty and students, a significant innovation in itself.

The Church Looks At Industry

An Industrial Conference was held by the Greater New York Federation of Churches on October 29, largely attended by New York City ministers and laymen. The speakers were Professor Jerome Davis of Yale Divinity School, on "The Church and Labor," and Bishop Francis J. McConnell, on "The Church and Industry."

A luncheon followed, at which two addresses were made, one by Hon. James A. Hamilton, Industrial Commissioner in the Department of Labor of the State of New York, who described the safeguards thrown around industry by the state, including laws for guarding machines, hours for women and children, accident compensation, and others. The second was by Dr. Worth M. Tippy, of the Federal Council's Commission on the Church and Social Service, who spoke on the teaching program of the local churches. Questions and discussion followed all the addresses, and it was felt that the entire conference had been of the greatest value.

City Churches in Social Action

The Commission on the Church and Social Service of the Federal Council of Churches has recently issued a pamphlet by James Myers, entitled "City Churches in Social Action." It describes the social and industrial activities of the Los Angeles Federation of Churches. It is highly suggestive of what can be accomplished in the field of social service

and industrial relations by a local council of churches, under courageous and skillful leadership.

Copies of the pamphlet may be obtained from the Commission at 4 cents each.

Student Conference on Industry

A "Students-in-Industry" conference was held at Earlham College, Richmond, Indiana, October 19-21. Registration was limited to college students who had done manual work in industry during the summer.

Twenty-six men and women came together for two days to discuss the problems of industry as they arose out of the students' own experiences, covering wages, hours, women's work, racial discrimination, unionized plants, open shop, unemployment, and the economic insecurity of workers. Technical advisers were present who were consulted for factual information. These advisers included an employer, a professor of economics, a labor union representative, and a representative of the churches.

The experience of the students in industry had awakened in them a profound interest in industrial problems and a desire to prepare themselves better, through study and further experience, for some contribution to bettering industrial conditions and solving the problems with which they found themselves confronted. James Myers, of the Federal Council's Commission on the Church and Social Service, was one of the collaborators in the Conference.

Community Programs Of Christmas Carols

The National Bureau for the Advancement of Music has issued a booklet, "Music for Christmas," which is a guide in presenting community Christmas programs of various types. A single copy of the pamphlet is obtainable without charge from the headquarters of the Bureau at 45 West 45th Street, New York City. Besides the directions for putting on such features as "A Carnival of Carols," music at the Tree of Light and caroling in the homes, the booklet contains lists of Christmas music and of phonograph records and player-piano rolls of the familiar Christmas songs and other pieces.

The coming holidays are expected to mark an advance in the extent of outdoor Christmas carol singing by groups of "waits." Another booklet of the National Bureau, "Christmas Eve Caroling," offers practical hints for carrying on this increasingly popular custom, through the streets of a town or city. That pamphlet is to be obtained without charge from the same address, as are patterns of a caroler's cape and cap. Groups which carry on caroling during the approaching holidays are asked by the National Bureau to report such singing for use in a checking up of the growth of caroling.

AMONG THE BEST NEW BOOKS

Toward Jewish-Christian Understanding

PREJUDICE AGAINST THE JEWS. Its nature, causes, and remedies. A collection of letters edited and published by Phillip Cowen, New York, 1928.

ORIGINALLY published in 1890 by *The American Hebrew*, many of these papers are worth re-publishing thirty-eight years later. Professor Toy of Harvard attributed our prejudice to certain personal and social habits of the Jews, coming in large measure from the social isolation to which Jews have been subjected for centuries by the prejudice and ignorance of Christian communities. John Burroughs held the antipathy to be a racial matter that is eradicable: both Jew and non-Jew must grow out of it, and cooperate in common enterprises. Washington Gladden admitted that the prejudice is religious, in part: all Christian teachers ought to inculcate an appreciation of the Jew's good qualities. Another Christian's letter revealed prejudice in favor of the Jew, for "musicians and actors recognize the extent to which music and the drama benefit by the artis-

tic interest and love of the Hebrew people." Henry T. Finck proposed that Jews and Christians encourage inter-marriage, for the benefit of both. Robert Ingersoll pointed to superstitions in our theology as the roots of our prejudice, while Phillips Brooks reminded us of our debts to the Jewish people.

A score of other letters are included in the volume, of which the best is George Eliot's letter to Harriet Beecher Stowe, from which the following sentence is taken. "There is nothing I should care more to do, if it were possible, than to rouse the imaginations of men and women to a vision of human claims in those races of their fellow-men who most differ from them in customs and beliefs."

CHRISTIANITY AND JUDAISM COMPARE NOTES. By Rall and Cohon. Macmillan.

A CONCISE, comparative outline of Christianity and Judaism. The values contributed by each to the other are brought out fairly and frankly. The book is one of the many current influences for an appreciative understanding between Christianity and its mother religion.

The Faith That Rebels

By D. S. CAIRNS

Doubleday, Doran & Co., \$2.50

TAKING into account all that science and philosophy have to teach, the distinguished Scotch theologian still finds the miracles both credible and essential to the Christian view of God and the world. The prime conclusion is that, if we can really believe in a living personal God and in human freedom, there is very little of an intellectual case against the miracles.

Both the "traditional" view and the "modernist" view are rejected by Dr. Cairns. As against the traditional view, which regarded the miracles chiefly as signs to prove the claims of Jesus, Dr. Cairns holds the miracles to be themselves a part of Jesus' message, the natural expression of a spiritual personality possessed of boundless faith in God. As against the modernist view, which treats the miracles as of negligible significance, he holds that to deny them means, logically, to submit to a conception of the physical universe as a closed mechanistic system leaving no room for God or providence or prayer or any great spiritual reality.

For Christmas Giving ❁ ❁

This new volume of verse recommended by the Religious Book Club

Christ in the Poetry of Today

Compiled by ELVIRA SLACK. Price \$2.50

This Third Edition Contains Four-fifths New Material

"FOR the first time the Religious Book Club is able to announce and commend a new volume of poetry. It does so with the more satisfaction because this book is an indication of the appeal which the person of Jesus makes to the poetic mind. . . . We know of no other place where one can get such an insight into the rich imagination and the reverent spirit with which the twentieth century poets approach the Poet of Galilee."

The poetry lover will prize this volume the more because of the interesting list of poets whose verse is included—Edna St. Vincent Millay, Elinor Wylie, Edwin Arlington Robinson, Countee Cullen, and so on.

And for Your Christmas Greeting Card ❁ ❁

Our religious Christmas cards, in sets of twelve beautiful Nativity pictures by old masters, which carry the true spirit and message of that first Christmas. \$1.00 for the twelve cards with envelopes.

Special Rates on Quantities to Church Groups

THE WOMANS PRESS

600 Lexington Avenue

New York, N. Y.

The Word of God and the Word of Man

By KARL BARTH

Translated by Douglas Horton

Pilgrim Press, \$2.25

THE message of one of the leading German theologians of the present day is made available in this admirable translation of Karl Barth's "Das Wort Gottes und die Theologie." Although many Americans will differ sharply from the "theology of crisis," all will be grateful for this opportunity to have the heart of Dr. Barth's teaching set forth in their own tongue.

Karl Barth's position, as the translator points out, represents a resurgence of Calvinism. The fundamental assumptions have to do with the righteousness and sovereignty of God and human sinfulness and helplessness. The only solution to man's hopeless condition is found in faith in God. The appeal is for a thoroughgoing other-worldliness, which sets human society and the Kingdom of God in sharp contrast, rejects all complacency about any progress to be achieved by human effort, and places its whole reliance on the grace of God.

Christ and Society

By RT. REV. CHARLES GORE

Charles Scribner's Sons, \$2.00

ONE of the most scholarly of Anglican bishops sets forth four main propositions:

1. That the present state of social, industrial and international relations demands a reform so thorough as to amount to a peaceful and gradual revolution.
2. That the revolution must consist of a change of spirit rather than of legislation or external administration, inasmuch as the evils of society are the fruits of human blindness and selfishness.
3. That the change in spirit cannot be expected from the conversion of men in the mass, but must come from the pervasive influence of prophetic leaders who have entered deeply into the mind of Christ.
4. That Christ is the Redeemer and Savior not only of individual men but of society.

Taking the Name of Science in Vain

By HORACE J. BRIDGES

The Macmillan Co., \$2.50

WITH well-directed blows, the leader of the Chicago Ethical Culture Society attacks the theory that man is a

mere animal or machine and insists that not a few of those who reject the doctrines of Christian theology as superstitions are themselves equally "superstitious" with reference to many positions alleged to have the sanction of science.

Mechanism as an explanation of the whole of the world, and behaviorism as a complete account of man, are described as a caricature of any true picture of reality and as the arch-enemy of all the higher values of life. Especially convincing is the author's analysis of the extent to which the whole idea of democracy and political liberty stands or falls with a belief in the distinctive nature of man as a spiritual being and in the sovereign authority of the voice of conscience within him.

The Life and Writings of John Bunyan

By HAROLD E. B. SPEIGHT

Harper & Bros., \$2.00

THIS study of Bunyan, especially timely because of the tercentenary of his birth last month, is distinguished for four important contributions:

1. It places Bunyan in his historic setting in Restoration England and traces the intimate connection between his work and the political and religious conditions of his day. The struggle of the Puritan for religious liberty is the center of the picture.
2. It interprets dispassionately the elements both of strength and weakness in the Puritan protest against conformity in religion.
3. It shows to how large an extent "Pilgrim's Progress" and "Grace Abounding" were autobiographical. They were based on the experiences, inward and outward, of the allegorist himself.
4. It presents a careful analysis of what Bunyan gave to Christian faith and order. The charge of "other-worldliness" is shown to do serious injustice to him.

In this space each month special attention is directed to one new book of unusual merit.

Recent Gains in American Civilization

Edited by KIRBY PAGE

Harcourt, Brace & Co., \$3.00

AS AN ANTIDOTE to a cynical mood toward modern life, and at the same time as a discerning criticism of society, this volume is to be gratefully welcomed. The quality of the contributions will be indicated by reference at random to a few of the writers. Charles A. Beard discusses recent gains in government. Stuart Chase reviews new outposts of business and Mary van Kleeck progress in industrial relations. Norman Thomas considers the quest for peace (with less optimism than most of the other writers). Oswald Garrison Villard finds a bright side in the American press, and Mary Austin in literature. Dr. Fosdick reports on hopeful tendencies in religious life and thought. John Dewey gives a critique of American civilization as a whole, and Professor M. Anesaki, of the Imperial University of Tokyo, views modern civilization through the eyes of an Oriental.

Quotable Poems

Compiled by THOMAS CURTIS CLARK and ESTHER A. GILLESPIE

Willett, Clark & Colby, Chicago, \$2.50

AN ANTHOLOGY of about five hundred poems selected from the standpoint of their inspirational quality. In addition to a general section, there is a special section of poems appropriate to the great days of the year and another section dealing with immortality.

Even if the enduring literary quality of some of the poems is open to question, the volume as a whole is most stimulating and useful.

The Boy Who Wanted to Fly and Other Talks to Boys and Girls

By ARTHUR BUNCE

Harr Wagner Publishing Co.,

San Francisco, Cal.

THIRTY-SIX short stories that should prove helpful to pastors who want suggestions for children's sermons. Written from a sanitarium in California, where the author has been for many months, the fine courage of the writer is clearly indicated throughout the book.

religious and social problems discussed in important new books

Christmas Suggestions

PROTESTANT SAINTS

By EARL MARLATT

"This is one of those rare books that combine information for the mind with inspiration for the soul. There is poetry in this book of prose, but there is more. For the author without straining the point has traced the thread of Protestant principles through both the thoughts and deeds of these three great personalities, Augustine, Bernard, and Francis."—*Lewis O. Hartman.* \$1.25

SCIENCE IN SEARCH OF GOD

By KIRTLEY F. MATHER

"It looks as though, out of all the discussions on the theme of science in relation to religion, Professor Mather's book will become the classic work on the subject. This book dissipates mental fogs. It has both clarity and spiritual insight, and will do much to enable men to be 'religious' with the consent of their whole faculties. . . . Absolutely the finest I have seen for general use."—*Halford E. Luccock.* \$2.00

A PHILOSOPHY OF IDEALS

By EDGAR SHEFFIELD BRIGHTMAN

"To anyone who is interested in having a satisfactory philosophy of ideals—and this ought to be true of every preacher and teacher—this book is heartily recommended. It deals with the living problems of the day, and in a fresh and arresting manner."—*Albert C. Knudson.* \$2.00

THE PHILOSOPHY OF JOHN DEWEY

Edited by JOSEPH RATNER

"For the general reader there could be no better introduction to the philosophy of John Dewey. Mr. Ratner is content, wisely, I think, to let that philosophy speak from its own pages in the words, albeit none too easy, of its author."—*Irwin Edman.* \$4.00

MODERN RELIGIOUS DRAMAS

Edited by FRED EASTMAN

Eleven one-act plays and two pageants suitable for the average church and church school.

"Never in my experience have I come across a better collection of such plays."—*Roy L. Smith.* \$3.00

THE SCIENCE OF PUBLIC WELFARE

By ROBERT W. KELSO

"Deals clearly and effectively with the legal background and historical development of our efforts to cope with problems of poverty, of insanity and mental defect, of crime and disease."—*Mary Clarke Burnett.* \$3.50

THE SCIENCE OF RELIGION

An Introduction

By LEWIS GUY ROHRBAUGH

"If we would read a digest, in popular form and unencumbered by the paraphernalia of technical scholarship, of the best thought of our time on the origin and nature of religion, conversion, prayer, immortality, here it is."—*John Haynes Holmes.* \$3.00

AMERICAN MARRIAGE AND FAMILY RELATIONSHIPS

By ERNEST R. GROVES
and WILLIAM F. OGBURN

"If you can afford but one modern book (on marriage), here is the one to have. Here you are honestly told of the immense and innumerable obstacles to success, but they are kept in the proper proportion."—*Dorothy Canfield Fisher.* \$4.50

To Be Published in Early 1929

THE STORY PETER TOLD:

A Life of Jesus for Juniors

By ELSIE BALL

JEWISH MUSIC

By A. Z. IDELSOHN

A WANDERER'S WAY

By CANON C. E. RAVEN

RELIGION

By EDWARD SCRIBNER AMES

HENRY HOLT
ONE PARK AVENUE



AND COMPANY
NEW YORK

On War and Peace

MADNESS OF WAR. By Harold S. Brewster. Harper & Bros., \$2.00.

A BOOK that will arouse fierce condemnation by professional patriots, one-hundred-per-cent Americans and conscious and unconscious militarists, but will be welcomed by all earnest Christians who wish to know more fully the mind of Christ and study the greatest of all modern problems—the overthrow of the war system. The author writes with the style, the knowledge, the calm, and the insight of a scholar. He begins with the question, "Did Christ teach war?" and in successive chapters discusses with keen analyses and apt illustrations the tragic facts of war and war attitudes and the program for world peace. He concludes with his own suggestive proposals for church efforts in the last chapter on "The Open Road to Peace." Among his striking chapter titles are: "Doing Evil That Good May Result," "Idolatry, Hypocrisy and Lies," "National Insanity" and "Playing with Fire."

PEACE CRUSADERS. J. B. Lippincott Co., \$1.50.

A BOOK of short stories, poems and essays, compiled by Anna B. Griscom for the American Friends Service Committee, for the purpose of cultivating the spirit of goodwill, and belief in the power of love in action to overcome evil and promote world peace. The volume is designed for the use of children and attains a high order of literary quality. The volume might well find a place in every Sunday-school library and in children's departments in all general libraries. H. G. Wells is quoted as saying that "there will be no peace in the world, no understanding, no trust between the people while children hate every country but their own," and the World Federation of Education Associations declared in Toronto, in 1927, that "Upon the teachers of the world rests the responsibility of preparing the children and youth of all nations and races for lives of mutual goodwill, service and happiness."

BETWEEN WAR AND PEACE. A Handbook for Peace Workers. By Florence Brewer Boeckel. Macmillan, \$2.50.

A VAST array of information which all peace workers need to have ready at hand for aid in speaking, writing and lecturing. The material is well arranged, with a usable bibliography and an excellent index. The last chapter is entitled "What You Can Do for Peace."

Peace workers have long wanted just such a *vade mecum* as this, a storehouse of facts, arguments, quotations and practical suggestions for the activities of local groups and individual workers. Every church should have a World Goodwill Committee, whose members, after familiarizing themselves with this volume, would be able to do highly effective work in local educational and promotional programs for world peace.

The Eastern Church in the Western World

By WILLIAM C. EMHARDT, THOMAS BURGESS and ROBERT F. LAU
Morehouse Publishing Co.,
Milwaukee, Wis., \$1.25

A GREATLY needed and warmly sympathetic study of the religious life of the ancient Eastern churches, especially as they are represented by their adherents in the United States. The background of the Eastern communions—Greek, Armenian, Russian, Syrian and others—is examined, together with their worship and their attitude toward both Protestantism and Catholicism.

For American Christians generally to read this little book would mean an immense enlargement of their own horizon and lead to generous cooperation with these sister churches of the Near East, which are today ready for closer fellowship with us. The authors have rendered a distinct service, not only to the Episcopal Church, of which they are officials, but to the whole church life of America.

A Waking World

By STANLEY HIGH
Abingdon Press, Paper, \$.60; Cloth, \$1.00

THE changes which are taking place in the lands long dominated by the white race are here the theme of a thoroughly readable and most informing treatise. Approaching other peoples in a spirit of eager fellowship, Mr. High sympathetically interprets their thought and experience. His survey of the great human needs which Christian missions are meeting is a convincing demonstration of the value of missionary work—all the more significant because the author tells us that before his trip to the Orient, he had shared somewhat in the questioning mood about the necessity of extending Christianity to non-Christian lands.

The Soul of the Bantu

By W. C. WILLOUGHBY
Doubleday, Doran & Co., \$5.00

A MASTERPIECE of scholarly study and observation of Bantu ancestor worship, the result of a life-time of work by a missionary in Africa. As a result of his friendship with King Khama, a progressive African chief, Professor Willoughby had unique opportunity to study the customs of the people, and, in addition, two "wise old men of the tribe" were assigned to cooperate with him. The crude religious practices of the Bantus are found to be an effort of the soul to respond to "the homing instinct for God."

A distinguished contribution both to anthropology and to Christian missionary work in Africa.

New Materials for Religious Education

MISSIONARY EDUCATION IN THE CHURCH.
By Herbert Wright Gates. Pilgrim Press, Boston, \$1.00.

THIS volume, designed as a text-book for use in community training schools, is packed full of practical information. There are two main sections, the first dealing with general principles, methods and materials, the second with the application of these to the graded program. The chapter on "agencies for missionary education" is especially suggestive as indicating the wealth of opportunity for missionary education. The aim of missionary education is defined as "training intelligent Christians, devoted to the extension of the Christ spirit throughout the world and throughout all the areas of human thought and action." Two chapters contain descriptions of special materials and methods, and in four more the author discusses the peculiar needs of the different age-groups. Each chapter is supplied with topics for individual study and class discussion.

PRESENT-DAY TRENDS IN RELIGIOUS EDUCATION. By Erwin L. Shaver. Pilgrim Press, Boston, \$1.50.

THE purpose of this book is to help pastors, Sunday-school teachers and others to analyze present conditions in the hope of laying a foundation for a sane philosophy of education as a basis for clear thinking and constructive planning. The author traces some of the changes which have been taking place in the church's conception of the scope and purpose of its teaching work and courageously faces the questions of curriculum, method, use of the Bible, week-day education and leadership training.

PROGRAMS FOR TEACHERS' MEETINGS. By Erwin L. Shaver. Pilgrim Press, Boston, 50 cents.

THE problem-discussion method is here suggested for the teachers' meeting. Twenty-three problems are proposed for study, such as: Best Methods, Training in Worship, Helping Pupils to Think and Study, Lesson Preparation, Use of the Bible, etc., etc. A chance to make the teachers' meeting educational!

MEET YOUR UNITED STATES. By Mary Jenness. Friendship Press, New York, Cloth, \$1.00; Paper, 60 cents.

A BOOK for leaders of intermediate boys and girls, a record of actual experience with informal home missions study groups. The author, an experienced high-school teacher, discusses briefly the motives to which one may successfully appeal, lists the sources of material, describes how one group "did it," then suggests "How you can do it." Here is a chance to work out a real project.